



Achaara Vichaara - 1

Revised

✓ All you wanted to know about...

Aachamana vidhi

Sankalpa vidhi

Yagnopaveetham - Upakarma

Yagnopaveetha dhaarana vidhi



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NICETIES OF AACHAMANA VIDHI

(Concept-Significance-Technicalities-Merits-Do's & Don'ts)



In Hindu sampradaya any Nithya or Nymittika Karma begins always with a ritual called Aachamanam followed by Sankalpa which has religious and spiritual significance.

Aachamanam is the simplest of Vaidika karmas yet none the less in importance than an Aswamedha Yaaga. Its importance can be well realized when we note that it forms the prelude to all the rituals. No Vedic karma begins without Aachamanam.

➤ What is Aachamanam?

In simple terms the process of reciting the names of the Supreme God (Vishnu) while performing Jalapanam (sipping

drops of water) as per Vedic scripts is called Aachamanam (Aachamana).

It is a purification ritual wherein one sips water three times from Brahma Theertha (base of the right thumb) while reciting the divine names of Lord Vishnu.

It is done three times to make ourselves free from three shortcomings viz.

- > Kaayik (physical/bodily);
- > Vaachik (verbal) and
- > Maanasik (mental);

Aachamanam is an act of purifying the inner body (soul) by sipping water while praying the supreme God, the Primordial Person Lord Vishnu the Kaaraka for our existence.

Aachamana literally means to sip. But as a ritual of purification, it means to sip water three times from the right hand and then to touch (sparsha) the various sense organs and parts of the body while calling out the divine names.

This form of purification is in vogue since time immemorial. The physical benefit of this exercise is that, by sipping water thrice the throat is cleared from Vata, Pitta and Kapha doshas and one is then able to chant the manthra or recite the divine names clearly.

➤ **Types of Aachamanam...**

Aachamanam could be of different types arising from different scriptures based on the ceremony/ritual that is performed and on the lines of learning that is followed. There can also be difference in rules followed and the difference lies mainly in the mantras recited.

Reciting of manthras during Achamana differs from place to place, region to region based on sampradaya.

In some places we find people recite Achyutaya Namaha, Ananthaya Namaha, Govindaya Namaha in the beginning while sipping water three times and thereafter 24 Kesava Nama are recited by touching the body parts with fingers.

Generally, family tradition is followed. Whatever may be the type of Achamanam that is followed, it's very objective is one and the same that is, purification of body and the mind.

In practice we find three types of Achamanam that are in vogue. They are,

- > SrauthaAchamanam (MantraAchamanam);
- > PauranikaAchamanam (VaishnavaAchamanam);
- > Smarthaachamanam;

The one that is performed with Gayathri is called SmarthaAchamanam;

The one that is performed reciting ChaturVedas is called Srautha or ManthraAchamanam;

The one which is performed with Kesavadi Naamaas is called PauranikaAchamanam or VaishnavaAchamanam.

Majority follow the system of Pauranikaachamanam (with Kesavaadi Naamaas).

How to perform Achamanam?

Simplest version of performing Achamanam is, take a spoonful (Uddharani) of water poured into the cupped palm of the right hand,

then recite "Kesavaaya Swaaha" and sip it without making noise with the Palm tipped back slightly from the base of the thumb in the name of Lord Kesava.

The same act is performed for the second time reciting of "Narayanaya Swaaha" in the name of Lord Narayana.

The act is performed a third time reciting "Madhavaya Swaaha" in the name of Lord Madhava.

Above act is followed by reciting the other 21 names of Lord Vishnu called Kesava Naamaas by touching (sparsha) various sensory organs and other parts of the body as given below...

1. Govindaya Namaha (left hand is washed)
2. Vishnave Namaha (right hand is washed)
3. Madhusudhanaya Namaha
(upper lip is touched with right hand fingers)
4. Thrivikramaya Namaha (lower lip is touched...)
5. Vaamanaya Namaha (left cheek is touched)
6. Sridharaya Namaha (right cheek is touched)
7. Hrusheekesaya Namaha (both the hands are touched)
8. Padmanabhaya Namaha (Sprinkle water on the feet)
9. Damodaraya Namaha
(Centre of the head is touched with the middle finger)
10. Sankarshanaya Namaha (Nose edge is touched with the fist)
11. Vasudevaya Namaha (right nostril is touched)
12. Pradhyumnaya Namaha (left nostril is touched)

13. Aniruddhaya Namaha (right eye is touched)
14. Purushottamaya Namaha (left eye is touched)
15. Adhokshajaya Namaha (right ear is touched)
16. Narasimhaya Namaha (left ear is touched)
17. Achyutaya Namaha (Navel portion is touched)
18. Janardhanaya Namaha (Chest is touched)
19. Upendraya Namaha (Head is touched)
20. Haraye Namaha (right shoulder is touched)
21. Sri Krishnaya Namaha (left shoulder is touched)

➤ **OTHER TECHNICALITIES OF AACHAMANAM...**

> **Place & Posture...**

The place should be clean, free from any impure items. One should sit on an asana (mat) facing East or North in Padmaasana.

Knees and feet should not be protruding.

One should not stand while performing Aachamanam, but always in Kukkutasana (hen-like posture) sitting down with the soles of the feet firmly planted on the ground, the hands between the knees.

> **Hand configuration...**

The right hand should be held so that the forefinger, middle finger and ring finger are together and slightly bent upwards, while the little finger and the thumb are separated from the other three fingers.

> **Water...**

Water used for Achamanam (sipping) should be pure, cool but not hot, without foam or stagnation bubbles, without foul odor or bad taste, untouched by fingernails or hair or any other impure items.

Water of quantity to cover a grain of Urad Dal (Black gram) should be poured from the left hand by spoon (Uddharani) into the right palm.

One should say the appropriate mantra and sip the water from the Brahma Theertha of the right hand without making noise.

A Brahmin should always perform Achamanam using Brahma Theertha. He can also do it using Rishi theertha and Deva theertha but he should never do it using Pithru theertha.

This classification is based on where we hold the water in the right hand.

If we hold it just below the thumb it is Brahma Theertha;

if it is held just below the little finger it is Rishi Theertha;

If it is at the edge of four fingers, then it is Deva theertha;

If it is held between thumb and the first finger it is Pithru Theertha.

➤ **When to perform Achamanam?**

Though in general Achamanam precedes all Karmas, there are specific occasions when it is called for/prescribed. They are...

As a prelude to all nithya and naimittika karmas like,

- > Sandhyavandana,
- > Devatha Archana,
- > Brahma Yajna,
- > Vedaadhyayana,

- > Pithru Yajna (Sraddha/Tharpana),
- > Manthra japa,
- > Homa etc.
- > Immediately after waking up in the morning;
- > After urination and other forms of excretion;
- > After brushing one's teeth;
- > Before and after taking bath;
- > After wearing clothes;
- > Before and after the meals;
- > Speaking with or touching unsuitable persons,
- > After telling a lie;
- > Before and after giving or accepting alms or donation;
- > After sneezing, shedding tears or blood;
- > Upon physical contact with women;
- > Before and after crossing a river.....

Above list is only indicative, not exhaustive!

➤ **When not to perform Achamanam?**

Achamanam is not to be done in a standing position.

(Exception: one may perform Achamanam while standing if one is in water which is above the knees but below the navel)

Achamanam is not to be done facing west or south; always it should be facing east or north.

Achamanam should not be done with impure or falling water as from a tap or rain, but usually with water from a river or tank, or from a vessel held in the left hand.

When doing in a river or tank, the left hand should be touching the water.



It should not be performed casually, while speaking to others, by wearing a shirt or footwear; with a covered head; with laughter etc.

It should be performed with devotion and with the consciousness that one is uttering the holy names of the Almighty which purify and protect.

➤ **When Achamanam is forbidden?**

Achamanam is not to be done immediately after taking Bhagawad Prasada or sipping theertha as these are holy and pure and the symbolic act of purifying oneself through Achamanam insults their holiness.

➤ **Short-cut for Achamanam?**

There is one more type of Achamanam that is in vogue. It often happens that, though we need to purify ourselves through Achamanam, no water may be available at that time and place.

In such a situation the scripts prescribe an easy method of purification; that of touching the tip of the nose and then the right ear uttering Pranava mantra.

It is based on the Scriptural texts which say that, Agni resides in the Brahmana's nose tip and holy rivers like the Ganga in his right ear. Hence touching these two purifies a person immediately.

One would have observed elders reciting names of God (Krishna, Govinda etc.) whenever they sneeze or yawn. Perhaps this is with respect to the above principle.

It is to be noted that this short cut is to be adopted only when performing regular Achamanam is not possible.

Aachamana is Antaranga Snaana reciting the divine names of Lord Vishnu that enhances Bhagawad Saannidhya which helps in effectively neutralizing the effect of daityas inside our body coming in the way of our saadhana.

For performing any Kriya one should have Anthhahkarana Suddhi (inner purity) that is possible only by praying God by reciting His divine names (manthras) and the process of Aachamanam is only meant for that purpose.

➤ **Rushi Vaakya on Aachamanam...**

➤ **Aachamanam Vs Chaturvimshati Kesava Naamaas...**

➤ **Significance of Aachamanam...**

VYAASA...

Wash hands and legs and face, keep the sacred thread in normal position, and keeping both hands in between the knees, we have to do Aachamana. Then we have to clean the teeth.

Make right hand in the shape of an ear of the cow and take water three times. Then wipe the lips twice. Keeping the thumb and little finger open and folding the other three fingers, one has to drink the water. This is called the Aachamana method.

Every time one has to take water sufficient enough to drown a single grain of black gram.

MANU...

Aachamana should be done using Brahma theertha; the water which is not hot, facing east or north.

MAREECHI...

Aachamana should not be done standing or firmly sitting or with hands held outside the knees.

Immediately after meals Achamana can be done sitting firmly on the earth.

One should not Achamaneeyam with upper cloth worn on one side of the body or with cloth hiding the shoulders.

It should also not be done without sacred thread, wearing dirty cloths and not tying the hair.

All activities following such wrong Achamana need to be repeated again.

If Achamana is done facing south or west, then one need to take bath again and perform Achamanam again.

YAMA...

While doing Achamana one has to touch water (pot or river) with the left hand. This is because in the left hand reside the Dwadasa Adithyas as well as Varuna the lord of water.

Water in the bronze vessel, copper vessel and silver vessel is always pure. One has to hold the Uddharani (ceremonial spoon) and take the water from the vessel and pour it in the right hand and do Achamana.

Taking it directly by the left hand is considered equivalent to drinking of Alcohol.

SAUNAKA...

The water has to be taken after washing the hand and legs. The water that we see clearly should be used.

The water which can just drown a black gram should be taken and it is sufficient if it reaches up to the chest.

After the Achamana, close the lips and wipe the mouth by the base of the thumb twice. Then touch the mouth by all fingers

held together. Then all organs should be touched (sparsha) by the fingers.

SAMVARTHA...

Aachamana must be performed
after bath,
after taking food,
after drinking fluids,
after sneezing and
after sleep.

If during chanting of mantra one happen to see anything dirty, then Aachamana should be performed and chanting recommenced.

PARASARA...

Manu and Parasara are of the opinion that sacred waters of the river like Ganges, Sun, Varuna, Chandra, Fire and wind are always in the right ear of a Brahmin.

If one is not able to do Aachamana or if not able to get water for Aachamana when Aachamana is required to be performed then, touch the right ear. This is equivalent to Aachamana.

While doing Homa, taking/giving alms one need to perform Aachamana twice.

MARKANDEYA...

After eating mango, sugar cane piece, betel leaf and Soma Pana, there is no need to do Aachamanam.

After taking Vishnu Pada Theertha, Aachamana should not be performed.

➤ **Aachamanam Vs Chaturvimshati (24) Kesava Naama...**



We recite 24 names of Lord Vishnu during Achamanam the first three while sipping water and remaining 21 while touching (sparsha) the body parts.

These KesavAdi naama' recited are that of VyuHa rupas' of Lord Vishnu which govern the 24 Tattvas. One should visualize these vyUha rupas of ParamaAtma while doing nitya karma. These done with proper anusandhana will lead to punya karma and destroy pApa karma.

While doing Achamana, the 24 names of the Lord are said in the right order with appropriate gestures indicating the presence of the Lord in these parts of the body, and His supreme control on all the abhmani devatas who have been placed in these parts to do the respective kriyas.

Manu Smruthi compares these 24 names of the Supreme God with 24 tattvas (elements) of creation with which the universe is formed.

These 24 names of Lord Vishnu are also represented by the 24 syllables (beEjaAkshara) of Gayathri Manthra which glorifies the 24 rupas that have influence on the human body.

First three names > Kesava, Narayana, Madhava are Tapatraya Nivarakas.

For performing any Kriya one should have Anthhahkarana Suddhi (inner purity) that is possible only by praying God by reciting His divine names (manthras) and the process of Achamanam is only meant for that purpose.

Reciting these names of Supreme God is the link for devotion as it cleanses the inner body of the human being that helps in attaining quick results.

Achamana is Antaranga Snaana reciting the divine names of Lord Vishnu that enhances Bhagawad Saannidhya which helps

in effectively neutralizing the effect of daityas inside our body coming in the way of our saadhana.

The name of God Vishnu is so powerful that it has the capacity to vanquish any sins and desires. Whether it is done knowingly or unknowingly with or without understanding its meaning and significance, reciting divine name will never go a waste.

The one that is done by knowing its meaning and significance will not only eliminate the sins but also helps in gaining the divine knowledge that leads to the right path for ultimate salvation.

➤ **SIGNIFICANCE OF AACHAMANAM...**

Water is profusely glorified in Vedas and is used in Vedic rituals for sipping, touching to parts of the body, sprinkling over the body, and for bathing the body.

Taking pure, cool water internally is purifying and invigorating both physically and mentally.

When it is accompanied by utterance of the divine names of Lord Vishnu one becomes filled with spiritual qualities.

Aachamanam is a standard form of purification, prerequisite for meditation, pooja, homa and other sacred activities.

A Brahmana becomes purified by performing Aachamanam if the water penetrates to the heart (i.e. by swallowing the water completely).

A Kshathriya becomes purified by performing Aachamanam if the water reaches his throat.

A Vysya becomes purified if the water reaches his palate (inside the mouth). A Sudra or a Woman becomes purified if the water touches his or her lips.

During Achamanam one touches various parts of the body because in different organs of the body are located various energies and their deities.

According to Sage Sri Veda Vyasa, all the deities are propitiated by the intake of water with the Achyuta, Ananta and Govinda Naama.

Wiping the lips pleases Ganga and Yamuna;
Touching the eyes pleases Surya and Chandra;
Aswini Devathas are propitiated by touching the nose;
Agni and Vayu by the ears.

With the Padmanabha manthra all the thirty-three crore Deities are pleased and the Paramatma by touching the head.

When manthras are recited/chanted lot of heat is produced in the body due to which the throat and the mouth can become dry. Achamanam done three times aims at remedying this dryness.

One need not drink mouthful of water in Achamanam. One only needs to sip as much as is required to make the mouth and throat wet and reach the heart.

Any ritual performed without Achamanam and Sankalpa do not yield any result and is useless.

All karmas performed without Achamanam are destined to fail and would be futile.

Sri Krishnaarpanamasthu
'nAham kartA hariH kartA'
Hari Sarvottama - Vaayu Jeevottama
Sri GuruRaajoVijayate
Compiled/composed by bhargavasarma
(nirikhi krishna bhagavan)

ಆಚಮನದಿಂದ ಮನಶುದ್ಧಿ
 ಮಾರ್ಜನದಿಂದ ದೇಹಶುದ್ಧಿ
 ಅರ್ಘ್ಯದಿಂದ ದೈತ್ಯನಾಶ
 ಭೂತೋಚ್ಚಾಟನದಿಂದ ಭೂತನಾಶ
 ಜಪದಿಂದ ಸರ್ವಪಾಪನಾಶ,
 ಪುಣ್ಯಪ್ರಾಪ್ತಿ.





SANKALPA VIDHI

(Concept - Significance - Niceties...)



Introduction...

Sacred Scripts says that the whole Universe has evolved through a divine Sankalpa of the Supreme God SriManNarayana.

Traditionally, before performing any work we undertake sankalpa which is a kind of declaration to ourselves and to the God within us.

Sankalpa means a resolution; a free will or a determination.

The word Sankalpa itself means good intention, an oath or a resolution to do something, a solemn pledge to do something good.

'San' means good and 'Kalpa' means a Saasthra or a Veda.

Sankalpa means proposal to do something good in a Vedic or a Saasthric way.

In any religious ceremony or ritual generally we observe a person taking a sankalpa (firm resolve) to achieve the purpose of the ceremony.

Sankalpa literally means taking a firm decision to accomplish one particular thing/task in spite of facing troubles/obstacles in its achievement.

Sankalpa cannot come all of a sudden. It is conception of a deep routed strong desire formed in the inner heart of hearts (subconscious mind); a seed that one consciously plants in his psyche.

All Yagnas and worships are accomplished after taking a vow for its performance.

Sankalpa is nothing but an expression of feeling which the Saadhaka (doer) has for accomplishment of a Saadhana (task).

By making a pledge a person becomes committed towards the accomplishment of his goal. Taking an oath means becoming committed to something.

Mere Sankalpa alone is not sufficient to accomplish the deed. Besides sankalpa one should have strong dedication; determination (dRDha-saNkalpa/will power); discipline; accompanied by sincere hard work; persuasion to accomplish.

Sankalpa acts as a foundation in accomplishing the task or reaching the goal.

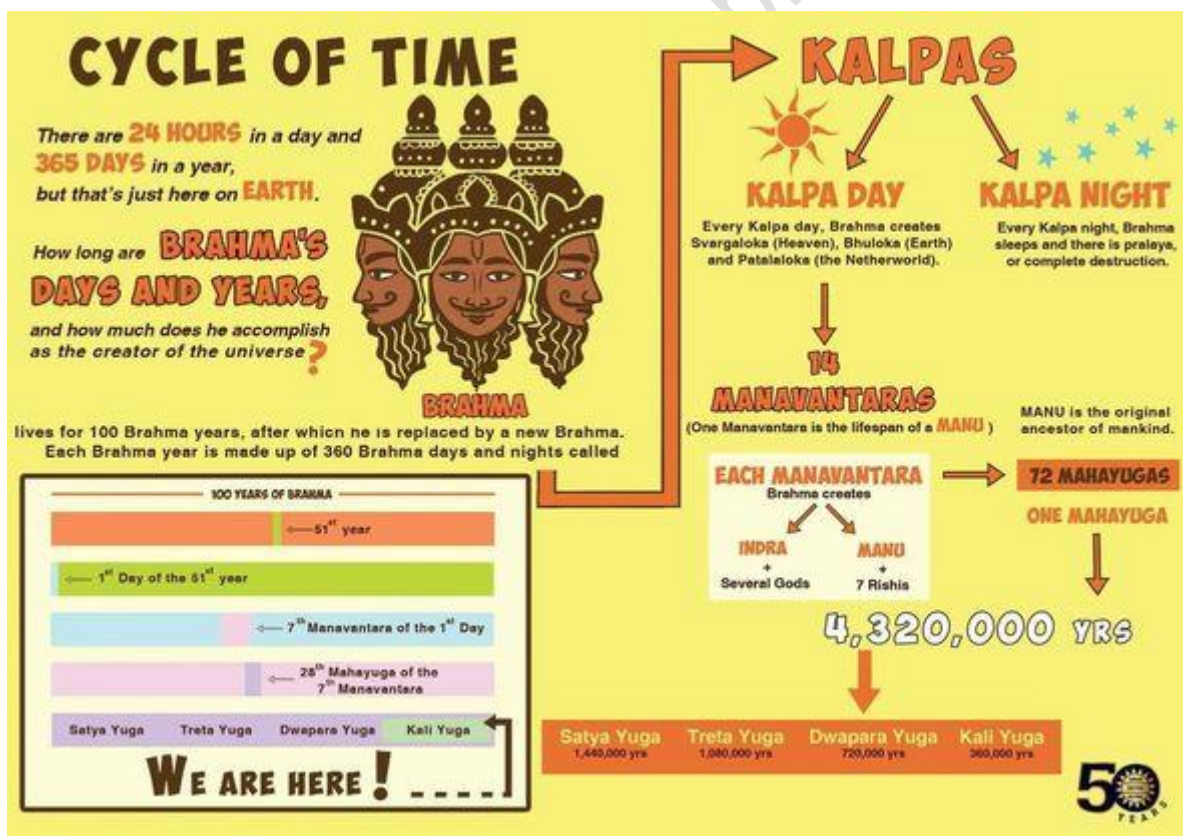
When Divinity is added to the Sankalpa it gains strength and gets proper direction.

We have several pauranic and historical examples of the power of Sankalpa (Sankalpa Bala/Sankalpa Shakti).

Achievements of Lord Hanuman are best example. Other examples are that of Bhakta Prahlada, Bhakta-Dhruva, Bhakta-Markandeya, Bhagiratha, Sathi-Savithri etc.

SIGNIFICANCE OF SANKALPA SLOKA

vis-a-vis KAALAGANANA



A Vedic Sankalpa generally comprises of the elements of

➤ Time;

- Location;
- Almanac (Panchanga);
- Lineage;
- Purpose; Wish or desire;
- Target (the Deity); and
- Nature or mode of karma.

➤ **How is it related to KaAlaganana?**

It starts with...

TIME ELEMENT (Reckoning of time with reference to Lord Brahma)

Some of the terms used in Sankalpa sloka that we recite contain the time element viz.

- Aadhya Brahmana
- Dwiteeya Parardhe
- Swetha Varaha Kalpe
- Vaivaswatha Manwanthare
- Kaliyuge
- Prathama Pade
- Salivahana Sakhe

In these words, there is reckoning of the current date as per Vedamana since the birth of Lord Brahma. As such, Hindu time element is embedded in Sankalpa (San+Kalpa)

Aadya Bramhane Dwiteeya Parardhe...

that means first half of the life time of the current Brahma is over and we are in the 2nd half called Dwiteeya Parardhe; in the 51st year of Lord Brahma; (50 years of Lord Brahma is equal to 155.52 trillion human years)

Swetha Varaaha Kalpe...

that means we are currently in the first day (only day) called Swetha Varaaha Kalpa in the 51st year of Lord Brahma; the day (Kalpa) in which Lord Vishnu took the form (incarnation) of Varaaha (great Boar);

Vaivaswatha Manvanthare...

that means in Swetha Varaha Kalpa (1st day of Lord Brahma) after passing through six Manvantharas out of 14; we are currently in 7th Manvanthara called Vaivaswatha Manvanthara.

In terms of number of years after taking into account the sandhi Kalas, we have passed through 185.2416 crores human years $(4320000 \times 71 \times 6) + (1728,000 \times 7)$ during the previous six Manvantharas.

Ashtavimshatitamey Kaliyuge - Kali Prathama Charane...

that means in the current Manvanthara (Vaivasvatha) we have passed through 27 Maha Yugas out of 71; currently passing through the 28th Maha Yuga.

Again in this 28th Maha Yuga after passing through Krutha, Thretha and Dwapara Yugas; we are currently in Kali Yuga in its first quarter after passing through 5125 years;

As per scripts it is said that Kali Yuga had commenced in the year 3102 BC. Counting from the beginning of Kalpa it is $(185.24 + 11.67 + 0.39 + 0.005) = 197.30$ crores human years since commencement of creation in this Kalpa by Lord Brahma.

Bauddhavathare...

that means in the time when Lord SriManNaaraayana has taken birth as Buddha.

SaAlivahana Sakhe...

further reckoning down based on the concept of Sakha, after passing through the Yudhishtira and Vikrama Sakhas we are currently in Saalivaahana Sakha; 1946 years since its beginning in 78 AD.

Sankalpa sloka also contains the micro constituents of KaalaGanana like, Samvatsara, Aayana, Ruthu, Maasa, Paksha, Thithi, Vaara etc...

➔ GEOGRAPHICAL ELEMENT

Jambudweepe...

Out of seven Dweepas in this Universe, we are in Jambudweepa (island) on the Earth (Bhumandala) surrounded by the Sea (Lavana Samudra)

Meror Dakshina Bhaage (paarsve)....

that means...To the south of Meru Parvatha a mountain which is in the center of Jambu Dweepa.

Bhaaratavarsha...

There are nine Varshas in this Universe, out of which we are in Bhaarithavarsha which is in the southern region of Meru Parvatha.

Bharathakhande...

In the land ruled by King Bharatha - Aasethu Himaachala Paryantham (present India);

Godaavari Dakshina Theere...

To the south of the holy river Godavari (depending on location this may change)

Mama Swagruhe (own house) or Sobhana Gruhe (rented house)

This may change depending on the place where one is performing the karma.

Devata Sannidhau...

In the presence of the God dwelling in my house; depending on the place where one is performing the karma this may differ.

➔ **CURRENT DAY ELEMENT** (description of the day)

Asmin Vartamaanena: At the present time...

Vyavahaarika – Chaandramaanena: As per present calendar that is in vogue.

Samvatsare...

There are sixty years as per Lunar Calendar which gets repeated cyclically starting from Prabhava and ending with Akshaya.

Aayane...

The year is divided into two based on the transit of Sun into Makara raasi called Uttarayana and Karkataka raasi called Dakshinayana.

Ruthau...

The year is again divided into six seasons starting from Vasantha followed by Greeshma, Varsha, Sharad, Hemantha and Sisira...

Maase...

Each season or ruthu comprises of two months each named after the star present on the full Moon day of the month as per

Lunar Calendar starting from Chaitra and ending with Phalguna. According to solar calendar it is referred as per the transit of Sun into each Zodiac (Raasi) starting from Mesha (Aries) and ending with Meena (Pisces)

Pakshe...

Each month (Maasa) is again divided into two fortnights; based on the Moon's position (waxing Moon or waning Moon) called Sukla Paksha (starting from Prathama to Pournami) and Krishna or Bahula Paksha (starting from Prathama to Amavasya)

Thithau...

Each paksha comprises of 15 thithis out of which; 14 gets repeated in both pakshas and the 15th one will be either Pournami or Amavasya.

Vaasare...

There are seven days in a week starting from Sunday which gets repeated cyclically.

Nakshatre (Constellation)...

There are twentyseven (27) stars in the almanac which are placed in 12 signs (raasis) of the zodiac. These stars cyclically get repeated starting from Aswini and ending with Revathi.

Yoge...

There are 27 yogas in the almanac starting from Vishkumbha and ending with Vaidruthi. These Yogas also get repeated cyclically.

Karane...

There are eleven (11) Karanas out of which seven gets repeated and four occurs on specific days viz. Sukla Prathama, (Kimsthugna), Bahula Chaturdasi (Sakuni), and Amavasya (Chatushpaath, Naagava).

In practice the names of Yoga and Karana are not spelled out. Instead it is just mentioned as Subha Yoge, Subha Karane. On some occasions it is mentioned as Vishnu Yoge and Vishnu Karane...

Evam guna visheshana vishitayaam – Subha thitau...

➔ **ELEMENT OF LINEAGE** (Gothra)...

Description of Rishi lineage in which one is born which is generally known from forefathers. Here one's Gothra Pravara to be recited out.

Namadheyasya: name by which one is called by (Vyavaharanaama xyz...)

➔ **PURPOSE - ELEMENT...**

Purpose may differ according to the desire; need; cause. It could be for one's self materialistic benefits or for family reasons or for self Gyana-Bhakti-Vairaagya prapthyartham or for performing sacred rites or for the sake of society etc...

HOW IT IS BEING PERFORMED?

Self or with the help of a learned Purohit;

if it is self, Bhagavat preranaya prapta vidya anusaarena yatha Shakthi...

if it is through a Purohit (Aachaarya Mukhena)...

Reference to the specific Deity: Addressing whom (Deity), the specific ritual is being performed.

Reference to the name, nature and mode of ritual (Karma)...

The ritual could be **Nitya** or **Naimittika** Karma or any specific ritual; pooja; vratha; Homa; Remedy; Seva; Pitru Kaarya; Dana etc. (**Kaamya**)

Thus a Vedic sankalpa has so much of meaning and significance behind its words.

During sankalpa we meditate on the Supreme form that has come into existence trillions of years ago.



Sankalpa is performed by sitting in Padmasana by clasping the right palm over the left; rested on the right thighs near the knee.

After chanting Sankalpa manthra usually some flowers and rice taken in the right hand palm are dropped in the Arghya pathra using water. Sometimes only water is used.

Without Sankalpa no objective can be accomplished. No remedies, pooja or karma yield results without Sankalpa. One must always start a work with a proper Sankalpa; with proper understanding of its meaning and significance.

The idea behind praying for the sankalpa is to eradicate the feeling of doer-ship or ahankaara 'nAham kartA hariH kartA'

Before making a Sankalpa one should always bear in mind that, Sankalpa will not result into harming of anyone's feelings or intentionally done to hurt anybody.

As said earlier, Sankalpa is a deep routed desire that gets registered with the soul. If sankalpa cannot be completed in one life time the desire will not get vanished after the death. It will remain as poorva janma vaasana (samskaara) that gets manifested at some point of time in future births and the soul may take several births to accomplish the unfinished task.

Sankalpa that is being uttered/recited by everyone has percolated down from ancestors and taught by forefathers in every family since time immemorial.

It is the specialty of our culture that a tradition started by our ancestors thousands of years ago is still alive. The greatest significance of the ritual Sankalpa lies in its effort to preserve the tradition, culture, heritage.

Bharathee Ramana Mukhya Praanantargatha
Sri LakshmiNarayana priyathaam preetho varado Bhavathu
Sri Krushnaarpanamasthu

Annexure

EXAMPLE OF A TYPICAL SANKALPA SLOKA

(as per Madhwa Sampradaya)

श्री गुरुभ्यो नमः

ब्रह्मांता गुरवः साक्षादिष्टं दैवं श्रियःपतिः
आचार्याः श्रीमदाचार्याः संतु मे जन्मजन्मनि

पूज्याय राघवेन्द्राय सत्यधर्मरताय च
भजतां कल्पवृक्षाय नमतां कामधेनवे

आपादमौलि पर्यंतं गुरुणां आकृतीं स्मरेत्
तेनविघ्नाः प्रणश्यन्ति सिद्ध्यन्ति च मनोरथाः

शुक्लांभरधरं विष्णुं शशिवर्णं चतुर्भुजं
प्रसन्नवदनं ध्यायेत् सर्व विघ्नौपशांताये

आचमनं

ओं आचम्य -

ओं केशवाय स्वाहा

ओं नारायणाय स्वाहा

ओं माधवाय स्वाहा

ओं गोविंदाय नमः ओं विष्णवे नमः ओं मधुसूदनाय नमः

ओं त्रिविक्रमाय नमः ओं वामनाय नमः ओं श्रीधराय नमः

ओं हृषीकेशाय नमः ओं पद्मनाभाय नमः ओं दामोदराय नमः

ओं संकर्षणाय नमः ओं वासुदेवाय नमः ओं प्रद्युम्नाय नमः

ओं अनिरुद्धाय नमः ओं पुरुषोत्तमाय नमः ओं अधोक्षजाय नमः

ओं नारसिंहाय नमः ओं अच्युताय नमः ओं जनार्धनाय नमः

ओं उपेंद्राय नमः ओं हरये नमः ओं श्रीकृष्णाय नमः

प्राणायामः

प्रणवस्य परब्रह्मऋषिः परमात्मा देवता
दैवी गायत्रि चन्दः प्राणायामे विनियोगः

ओं भूः | ओं भुवः | ओ० सुवः | ओं महः | ओं जनः | ओं तपः |
ओ० सत्यम् | ओं तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि | धियो यो नः
प्रचोदयात् ॥ ओमापो ज्योती रसोऽमृतं ब्रह्म भूर्भुवस्सुवरोम् ॥

संकल्पम्

श्री गोविन्द - गोविन्द...

शुभे, शोभन मुहूर्ते, श्री महाविष्णोराङ्गया, प्रवर्त मानस्य,

अद्य ब्रह्मणः, द्वितीय परार्थे, श्वेतवराह कल्पे,

वैवश्वत मन्वन्तरे, अष्टविंशततिमे कलियुगे, कलि प्रथम चरणे,

मेरोर्दक्षिण दिग्भागे; जंबू द्वीपे, भरत वर्षे, भरत खंडे,

शालिवाहनशके, बौद्धावतारे, दंडकारण्या, गोदावर्याः, दक्षिणेतीरे,

रामक्षेत्रे, स्वगृहे-शोभन गृहे सन्निधौ, अस्मिन्, वर्तमान,

व्यावहारिक, चांद्रमानेन, ... संवत्सरे, ... अयने,ऋते, ... मासे, ...

पक्षे, ... तिथौ, ... वासरे, ... शुभ नक्षत्र, शुभ योग, शुभ करण,

एवंगुण, विशेषण, विशिष्टायां, शुभ तिथौ,

..... गोत्रोत्पन्न नामधेयस्य, मम, ज्ञान भक्ति वैराग्य प्राप्त्यर्थम्

श्री राघवेंद्रतीर्थ गुर्वतर्गत

ಶ್ರೀ ಭಾರತೀರಮಣ ಮುಖ್ಯಪ್ರಾಣಾಂತರ್ಗತ

ಶ್ರೀ ಲಕ್ಷ್ಮೀನಾರಾಯಣ ಪ್ರೇರಣಾಯ, ಶ್ರೀ ಲಕ್ಷ್ಮೀನಾರಾಯಣ ಪ್ರೀತ್ಯರ್ಥಮ್

ಭಗವತ್ಪ್ರೇರಣಾಯ ಪ್ರಾಪ್ತವಿದ್ಯಾನುಸಾರೇಣ ಯಥಾಶಕ್ತಿ ಶ್ರೀ ಲಕ್ಷ್ಮೀನಾರಾಯಣಸ್ಯ
ಧ್ಯಾನಾವಾಹನಾದಿ ಷೋಡಶ ಉಪಚಾರ ಪೂಜಾಂ ಕರಿಸ್ಯೇ ||

ಶ್ರೀ ಗುರುಭ್ಯೋ ನಮಃ:

ಬ್ರಹ್ಮಾಂತಾ ಗುರವಃ ಸಾಕ್ಷಾದಿಷ್ಟಂ ದೈವಂ ಶ್ರಿಯಃಪತಿಃ

ಆಚಾರ್ಯಾಃ ಶ್ರೀಮದಾಚಾರ್ಯಾಃ ಸಂತು ಮೇ ಜನ್ಮಜನ್ಮನಿ

ಪೂಜ್ಯಾಯ ರಾಘವೇಂದ್ರಾಯ ಸತ್ಯಧರ್ಮರತಾಯ ಚ

ಭಜತಾಂ ಕಲ್ಪವೃಕ್ಷಾಯ ನಮತಾಂ ಕಾಮಧೇನವೇ

ಆಪಾದಮೌಳಿ ಪರ್ಯಂತಂ ಗುರೂಣಾಂ ಆಕೃತೀಂ ಸ್ಮರೇತ್

ತೇನವಿಘ್ನಾಃ ಪ್ರಣಶ್ಯಂತಿ ಸಿದ್ಧಂತಿ ಚ ಮನೋರಥಾಃ

ಶುಕ್ಲಾಂಭರಧರಂ ವಿಷ್ಣುಂ ಶಶಿವರ್ಣಂ ಚತುರ್ಭುಜಂ

ಪ್ರಸನ್ನವದನಂ ಧ್ಯಾಯೇತ್ ಸರ್ವ ವಿಘ್ನೋಪಶಾಂತಾಯೇ

ಆಚಮನಂ

ಓಂ ಆಚಮ್ಯ -

ಓಂ ಕೇಶವಾಯ ಸ್ವಾಹಾ

ಓಂ ನಾರಾಯಣಾಯ ಸ್ವಾಹಾ

ಓಂ ಮಾಧವಾಯ ಸ್ವಾಹಾ

ಓಂ ಗೋವಿಂದಾಯ ನಮಃ ಓಂ ವಿಷ್ಣವೇ ನಮಃ ಓಂ ಮಧುಸೂದನಾಯ ನಮಃ

ಓಂ ತ್ರಿವಿಕ್ರಮಾಯ ನಮಃ ಓಂ ವಾಮನಾಯ ನಮಃ ಓಂ ಶ್ರೀಧರಾಯ ನಮಃ

ಓಂ ಹೃಷೀಕೇಶಾಯ ನಮಃ ಓಂ ಪದ್ಮನಾಭಾಯ ನಮಃ ಓಂ ದಾಮೋದರಾಯ
ನಮಃ ಓಂ ಸಂಕರ್ಷಣಾಯ ನಮಃ ಓಂ ವಾಸುದೇವಾಯ ನಮಃ ಓಂ
ಪ್ರದ್ಯುಮ್ನಾಯ ನಮಃ ಓಂ ಅನಿರುದ್ಧಾಯ ನಮಃ ಓಂ ಪುರುಷೋತ್ತಮಾಯ
ನಮಃ ಓಂ ಅಧೋಕ್ಷಜಾಯ ನಮಃ ಓಂ ನಾರಸಿಂಹಾಯ ನಮಃ ಓಂ
ಅಚ್ಯುತಾಯ ನಮಃ ಓಂ ಜನಾರ್ದನಾಯ ನಮಃ ಓಂ ಉಪೇಂದ್ರಾಯ ನಮಃ
ಓಂ ಹರಯೇ ನಮಃ ಓಂ ಶ್ರೀಕೃಷ್ಣಾಯ ನಮಃ

ಪ್ರಾಣಾಯಾಮಃ

ಪ್ರಣವಸ್ಯ ಪರಬ್ರಹ್ಮಋಷಿಃ ಪರಮಾತ್ಮಾ ದೇವತಾ
ದೈವೀ ಗಾಯತ್ರಿ ಚ್ಚಂದಃ ಪ್ರಾಣಾಯಾಮೇ ವಿನಿಯೋಗಃ
ಓಂ ಭೂಃ | ಓಂ ಭುವಃ | ಓಂ ಸುವಃ | ಓಂ ಮಹಃ | ಓಂ ಜನಃ | ಓಂ ತಪಃ|
ಓಂ ಸತ್ಯಮ್ | ಓಂ ತಥ್ವವಿತುರ್ವರೇಣ್ಯಂ ಭರ್ಗೋ ದೇವಸ್ಯ ಧೀಮಹಿ |
ಧಿಯೋ ಯೋ ನಃ ಪ್ರಚೋದಯಾತ್ ||
ಓಮಾಪೋ ಜ್ಯೋತೀ ರಸೋಉಮೃತಂ ಬ್ರಹ್ಮ ಭೂರ್ಭುವಸ್ಸುವರೋಮ್ ||

ಸಂಕಲ್ಪಮ್

ಶ್ರೀ ಗೋವಿಂದ - ಗೋವಿಂದ...
ಶುಭೇ, ಶೋಭನ ಮುಹುರ್ತೇ, ಶ್ರೀ ಮಹಾವಿಷ್ಣೋರಾಜ್ಯಯಾ, ಪ್ರವರ್ತ
ಮಾನಸ್ಯ,
ಅದ್ಯ ಬ್ರಹ್ಮಣಃ, ದ್ವಿತೀಯ ಪರಾರ್ಥೇ, ಶ್ವೇತವರಾಹ ಕಲ್ಪೇ,
ವೈವಶ್ವತ ಮನ್ವಂತರೇ, ಅಷ್ಟವಿಂಶತತಿಮೇ ಕಲಿಯುಗೇ, ಕಲಿ ಪ್ರಥಮ ಚರಣೇ,
ಮೇರೋರ್ದಕ್ಷಿಣ ದಿಗ್ಭಾಗೇ; ಜಂಬೂ ದ್ವೀಪೇ, ಭರತ ವರ್ಷೇ, ಭರತ ಖಂಡೇ,
ಶಾಲಿವಾಹನಶಕೇ, ಬೌದ್ಧಾವತಾರೇ, ದಂಡಕಾರಣ್ಯಾ, ಗೋದಾವರ್ಯಾಃ,
ದಕ್ಷಿಣೇತೀರೇ, ರಾಮಕ್ಷೇತ್ರೇ, ಸ್ವಗೃಹೇ-ಶೋಭನ ಗೃಹೇ' ಸನ್ನಿಧೌ, ಅಸ್ಮಿನ್,

వర్తమాన, వ్యావహారిక, బాంద్రమానేన, ... సంవత్సరే, ... అయినే,
.....మితే, ... మానే, ... పక్షే, ... తిథౌ, ... వాసరే, ... శుభ నక్షత్ర,
శుభ యోగ, శుభ కరణ,
ఏవంగుణ, విశేషణ, విశిష్టాయాం, శుభ తిథౌ,
..... గోత్రోత్పన్న నామధేయస్య, మమ,
జ్ఞాన భక్తి వ్యేరాగ్య ప్రాప్త్యర్థమ్
శ్రీ రాఘవేంద్రతీర్థ గుర్వంతర్గత
శ్రీ భారతీరమణ ముఖ్యప్రాణాంతర్గత
శ్రీ లక్ష్మీనారాయణ ప్రేరణాయ, శ్రీ లక్ష్మీనారాయణ ప్రీత్యర్థమ్
భగవత్ప్రేరణాయ ప్రాప్తవిద్యానుసారేణ యథాశక్తి
శ్రీ లక్ష్మీనారాయణస్య
ధ్యానావాహనాది షోడశ ఉపచార పూజాం కరిష్యే ||

శ్రీ గురుభ్యో నమః:

బ్రహ్మాంతా గురవః సాక్షాద్విష్టం దైవం శ్రియఃపతిః
ఆచార్యాః శ్రీమదాచార్యాః సంత మే జన్మజన్మని
పూజ్యాయ రాఘవేంద్రాయ సత్యధర్మరతాయ చ
భజతాం కల్పవృక్షాయ నమతాం కామధేనవే
ఆపాదమౌళి పర్యంతం గురూణాం ఆకృతిం స్మరేత్
తేనవిఘ్నాః ప్రణశ్యంతి సిద్ధ్యంతి చ మనోరథాః
శుక్లాంభరధరం విష్ణుం శశివర్ణం చతుర్భుజం
ప్రసన్నవదనం ధ్యాయేత్ సర్వ విఘ్నోపశాంతాయే

ఆచమనం

ఓం ఆచమ్య -

ఓం కేశవాయ స్వాహా

ఓం నారాయణాయ స్వాహా

ఓం మాధవాయ స్వాహా

ఓం గోవిందాయ నమః ఓం విష్ణవే నమః ఓం మధుసూదనాయ నమః

ఓం త్రివిక్రమాయ నమః ఓం వామనాయ నమః ఓం శ్రీధరాయ నమః

ఓం హృషీకేశాయ నమః ఓం పద్మనాభాయ నమః ఓం దామోదరాయ నమః

ఓం సంకర్షణాయ నమః ఓం వాసుదేవాయ నమః ఓం ప్రద్యుమ్నాయ నమః

ఓం అనిరుద్ధాయ నమః ఓం పురుషోత్తమాయ నమః ఓం అధోక్షజాయ నమః

ఓం నారసింహాయ నమః ఓం అచ్యుతాయ నమః ఓం జనార్ధనాయ నమః

ఓం ఉపేంద్రాయ నమః ఓం హరయే నమః ఓం శ్రీకృష్ణాయ నమః

ప్రాణాయామః

ప్రణవస్య పరబ్రహ్మఋషిః పరమాత్మా దేవతా

దైవీ గాయత్రి చ్ఛందః ప్రాణాయామే వినియోగః

ఓం భూః | ఓం భువః | ఓం సువః | ఓం మహాః | ఓం జనః | ఓం తపః |

ఓం సత్యమ్ | ఓం తథ్సవితుర్వరేణ్యం భర్గో దేవస్య ధీమహి |

ధియో యో నః ప్రచోదయాత్ ||

ఓమాపో జ్యోతీ రశోఽమృతం బ్రహ్మ భూర్భువస్సువరోమ్ ||

సంకల్పమ్

శ్రీ గోవింద - గోవింద...

శుభే, శోభన ముహూర్తే, శ్రీ మహావిష్ణోరాజ్ఞయా, ప్రవర్త మానస్య,
 అద్య బ్రహ్మణః, ద్వితీయ పరార్థే, శ్వేతవరాహ కల్పే,
 వైవశ్వత మన్వంతరే, అష్టవింశతతిమే కలియుగే, కలి ప్రథమ చరణే,
 మేరోర్దక్షిణ దిగ్భాగే; జంబూ ద్వీపే, భరత వర్షే, భరత ఖండే,
 శాలివాహనశకే, బౌద్ధావతారే, దండకారణ్యా, గోదావర్యాః, దక్షిణేతిరే, రామక్షేత్రే,
 స్వగృహే-శోభన గృహే' సన్నిధౌ, అస్మిన్, వర్తమాన, వ్యావహారిక,
 చాంద్రమానేన, ... సంవత్సరే, ... అయనే,ఋతే, ... మాసే, ... పక్షే, ...
 తిథౌ, ... వాసరే, ... శుభ నక్షత్ర, శుభ యోగ, శుభ కరణ,
 ఏవంగుణ, విశేషణ, విశిష్టాయాం, శుభ తిథౌ,
 గోత్రోత్పన్న నామధేయస్య, మమ,
 జ్ఞాన భక్తి వైరాగ్య ప్రాప్త్యర్థమ్
 శ్రీ రాఘవేంద్రతీర్థ గుర్వంతర్గత
 శ్రీ భారతీరమణ ముఖ్యప్రాణాంతర్గత
 శ్రీ లక్ష్మీనారాయణ ప్రేరణాయ, శ్రీ లక్ష్మీనారాయణ ప్రీత్యర్థమ్
 భగవత్ప్రేరణాయ ప్రాప్తవిద్యానుసారేణ యథాశక్తి శ్రీ లక్ష్మీనారాయణస్య
 ధ్యానావాహనాది షోడశ ఉపచార పూజాం కరిష్యే ||

śrī gurubhyo nama:

brahmāṃtā guravaḥ sākṣādiṣṭaṃ daivaṃ śriyaḥpatiḥ
 ācāryāḥ śrīmadācāryāḥ saṃtu me janmajanmani
 pūjyāya rāghavendrāya satyadharmaratāya ca
 bhajatām kalpavṛkṣāya namatām kāmadhanave

āpādamauḷi paryamtam gurūṇām ākṛtīm smaret
tenavighnā: praṇaśyamti siddhyamti ca manorathā:

śuklāmbharadharaṃ viṣṇuṃ śaśivarṇaṃ caturbhujaṃ
prasannavadanaṃ dhyāyet sarva vighnaupaśāntāye

ācamanam

om ācamya -

om keśavāya svāhā

om nārāyaṇāya svāhā

om mādhavāya svāhā

om govindāya namaḥ om viṣṇave namaḥ om

madhusūdanāya namaḥ om trivikramāya namaḥ om

vāmanāya namaḥ om śrīdharāya namaḥ om hr̥ṣīkeśāya

namaḥ om padmanābhāya namaḥ om dāmodarāya namaḥ

om saṃkarṣaṇāya namaḥ om vāsudevāya namaḥ om

pradyumnāya namaḥ om aniruddhāya namaḥ om

puruṣottamāya namaḥ om adhokṣajāya namaḥ om

nārasimhāya namaḥ om acyutāya namaḥ om janārdhanāya

namaḥ om upendraāya namaḥ om haraye namaḥ om

śrīkr̥ṣṇāya namaḥ

prāṇāyāmaḥ

praṇavasya parabrahmaṛṣi: paramātmā devatā

daivī gāyatri ccaṃda: prāṇāyāme viniyoga:

om bhūḥ | om bhuvah | om suvah | om mahah | om
janaḥ | om tapah | om satyam | om tathasaviturvareṇyam
bhargo devasya dhīmahi | dhiyo yo naḥ pracodayāt ||
omāpo jyotī raso-umṛtaṁ brahma bhūrbhuvassuvarom ||

saṁkalpam

śrī govinda - govinda...

śubhe, śobhana muhurte, śrī mahāviṣṇorāññayā, pravarta
mānasya, adya brahmaṇaḥ, dvitīya parārthe, śvetavarāha
kalpe, vaivaśvata manvantare, aṣṭaviṁśatātīme kaliyuge,
kali prathama caraṇe, merordakṣiṇa digbhāge; jāmbū
dvīpe, bharata varṣe, bharata khaṇḍe, śālivāhanaśake,
bauddāvatāre, daṇḍakāraṇyā, godāvaryā:, dakṣiṇetīre,
rāmakṣetre, svagr̥he-śobhana gr̥he' sannithau, asmin,
vartamāna, vyāvahārika, cāṇḍramānena, ... saṁvatsare, ...
ayane,ṛte, ... māse, ... pakṣe, ... tithau, ... vāsare, ...
śubha nakṣatra, śubha yoga, śubha karaṇa,

evaṁguṇa, viśeṣaṇa, viśiṣṭhāyām, śubha tithau,

..... gotrotpanna..... nāmadheyasya, mama,

jñāna bhakti vairāgya prāptyarthaṁ

śrī rāghaveṇḍratīrtha gurvam̐targata

śrī bhāratīramaṇa mukhyaprāṇāṁtargata

śrī lakṣmīnārāyaṇa preraṇāya, śrī lakṣmīnārāyaṇa

prītyarthaṁ

bhagavatpreraṇāya prāptavidyānusāreṇa yathāśakti

śrī lakṣmīnārāyaṇasya

dhyānāvāhanādi ṣoḍaśa upacāra pūjāṃ kariṣye ||



nAhAm kArtA hAriH kArtA



Yagnopaveetham Paramam Pavithram

यज्ञोपवीतम् परमम् पवित्रम्

(Concept – Significance – Technicalities - FAQ of Yagnopaveetha)



➡ WHAT IS YAGNOPAVEETHAM?

Yagnopaveetham is a triple stranded sacrificial filament joined by a knot called Brahmagranthi that is worn by those who are initiated into the Gayathri recital (UpaNayana).

Yagna means sacred ritual and Upaveetham means a covering. Yagnopaveetham means a sacred covering on the body without which a Yagna or a sacred ritual cannot be performed. It is also called as Brahmasuthram.

In Telugu it is called as Jandhyam, in Tamil it is Poonal, while in Kannada it is called as Janivara. In English it is called sacred thread.

Yagno-pavita means purified 'thread of sacrifice' that symbolizes the sacrifice of ego, anger & selfishness.

➡ **Who should wear Yagnopaveetham?**

Among the Varnas, Brahmana, Kshatriya, Vysya men who is a dwija can wear Yagnopaveetham. They should start wearing from the day they are initiated into the Gayathri Manthra through a ceremony called Upanayana.

➡ **How many Yagnopaveethas one should wear?**

A Brahmachari (unmarried person) should wear only one Yagnopaveetham that has three strands.

A Grihastha (married person) should wear two such Yagnopaveethas.

It is in practice to wear three Yagnopaveethas by a Grihastha, the third one that acts as an Uttareeyam (upper dhoti). There is also a sampradaya to wear four, as the fourth one is meant for donating to someone in case of exigency.

➡ **What should be its length?**

When we wear, the length of Yagnopaveetham should come up to the navel level and it should be neither above nor below the navel. It is said that if it is below the navel it will lead to the loss of power of penance and if it is above the navel it is Ayuksheena. Manu Smruthi says that the portion below the navel is impure.

नाभेरूर्ध्वं मनायुष्य मधोनाभेस्तपक्षयम्
तस्मान्नाभिसमं कुर्यादुपवीतं विचक्षणम्
पृष्ठवंशेचनाभ्यांच धृतं यद्विंदते कटिम्

तधार्यमुपवीतं स्यान्नातिलंबं नचोच्छ्रितम्
सिद्धार्थफलमानेन धार्यं स्यादुपवीतकम्

If the yagnopaveetham is below the navel it is Aaayu Ksheena (Longevity will decline) and if it is above the navel the penance made will perish. One should wear the Yagnopaveetham touching his navel not below and not above.

(Ref. Dharma-Sindhu)

➡ **What should be the posture of Yagnopaveetham?**

Generally, we come across three postures of wearing Yagnopaveetham.

One is Upavita where the Yagnopaveetham is worn over the left shoulder and under the right arm. This posture is used for performing auspicious ceremonies and sacred rituals related to Gods. This is called Savya position. Under normal circumstances Yagnopaveetham should always be in Savya position.

Second one is Praachinavita where, Yagnopaveetham is worn above the right shoulder and under the left arm. This position is used while performing sacred rites to the Forefathers (Pitru Karya). This is called Apasavya position.

When Yagnopaveetham is worn around the neck and over the chest in maalakara (like a garland) and is held with both thumbs in the region of the heart and above the naval, it is Nivita. This form is used during Rishi tharpana, sexual intercourse, answering nature calls, while carrying a corpse etc.

One would have also observed devout tie their Yagnopaveetham tightly to the right ear/left ear accordingly while attending nature calls. It is to maintain the sanctity of Yagnopaveetha. While it is to protect the sacred thread from

becoming soiled during the course of attending nature calls, there is also a health significance involved in it.

➡ **yAgnopAveEthaM naVatHantHu nirMithAm**

(Composition)

Yagnopaveetham is made up of nine layers (tAntu) of woven cotton thread spun and twisted. Length of the thread used for making Yagnopaveetham as per scripts should be 96 breadths of four fingers measured by one's own hand. Thickness of the thread should be of a mustard seed size.

➡ **Arithmetic of number "96"**

Gayathri Manthra has 24 syllables and when it is added together from four Vedas it becomes 96 (24 x 4) that gives the power or eligibility to the Dwija to perform Yagna or Yagas and to recite Gayathri Manthra.

Four fingers represent four states of consciousness, namely waking (jāgrat), dreaming (svapna), and deep sleep (suṣupti), a man experiences from time to time.

There is another arithmetic to this number, that is, human body comprises of 25 elements, made up of three Gunas (Sattwa, Rajo, Tamo). We have 16 thithis in the calendar, 27 Stars in the Almanac, 4 Vedas, 6 Ruthus in three Seasons (summer, winter and monsoon), and 12 months. When all these are added together (25+3+16+27+4+6 +3+12) it comes to 96. It is said that human life rotates around these elements.

These nine layers represent nine devathas who are the presiding deities of Yagnopaveetham;

In ancient days the three Varnas were using Gold (Brahmin); Silver (Kshatriya); and Copper (Vysya) Yagnopaveetha; in subsequent times changed to Cotton (Brahmin); Silk

(Kshatriya); and Linen (Vysya); current times we find all using only Cotton made Yagnopaveetha;

➡ **Who are the Presiding Deities of Yagnopaveetham?**

- Omkara (Pranava),
- Agni,
- Naaga,
- Soma,
- Pithru Devathas,
- Prajapathi,
- Vayu,
- Surya and
- Vishve Devathas
- are the Presiding Deities of Yagnopaveetham.

➡ **What is Brahma Granthi?**

➡ **What is the significance of three strands?**

The knot with which the three strands are tied together is called Brahma Granthi that signifies ParaBrahma (Pranava) who is Sakala Veda Swaroopa.

Though it is prescribed to have knots equivalent to the number of Pravara in one's gothra, in practice we find only one knot for the Yagnopaveetham. It is the triple stranded sacrificial strand of thread joined by a knot called Brahmagranthi.

There are several interpretations about the three strands of Yagnopaveetham. It symbolizes,

Three trinal Lords [Brahma Vishnu, Shiva) and when tied together it becomes ParaBrahma the supreme God Vishnu the Hari Sarvottama;

Represents the three Vedas (Rug-Yajur-Saama);

the three worlds (Bhu-Bhuvar- Svar) - "TribHuvana VapUsham VisHnumeEsham NamaAmi".

It is also interpreted as, three strands representing Ida, Pingala and Sushumna nadi through which the Kundalini energy manifests as prana and consciousness.

The three strands also indicate that one who wears it should have a triple control over his mind, speech and body (thought, word and deed);

Three strands also represent three Tattvas (qualities) viz. Sattwa-Rajo-Thamo.

The three strands remind the wearer that he has to pay off the three debts (Runas) he owes to the ancient seers, ancestors and to the God, viz. Deva, Rushi, Pithru Runa.

It reminds the wearer his kartavya > thrikala Sandhyavandana.

➡ **When to Change the Yagnopaveetham?**

When once a person starts wearing Yagnopaveetham under normal circumstances it should not be removed and should be worn always (24 hours-365 days). It is like a married woman wearing a Mangala-Suthra forever. But in practice it is not possible to wear the same Yagnopaveetham permanently.

Due to wear and tear, it may get soiled or worn out or gets broken and needs to be changed. One should not wear a broken or worn out Yagnopaveetham.

Apart from this it should be changed under the following circumstances...

Once in a year on the day of Upakarma;

Whenever there is Jataasoucha or Mruthaasoucha (birth/death in the family) after completion of the stipulated period of asoucha;

Whenever one visits the Cremation Ground or touches a Corpse;

Whenever one happens to touch a woman during menstruation;

Whenever the threads of Yagnopaveetham are severed or it is soiled or worn out;

Whenever one attends 10th day ceremony and gives Dharmodaka.

Whenever there is a need to change Yagnopaveetham it should not be removed recklessly. First wear the new one and then remove the worn out as per the laid down procedure.

Yagnopaveetha Dhaarana Vidhi (ref. Annexure).

➔ **WHY SHOULD ONE WEAR YAGNOPAVEETHA?**

➔ **WHAT ARE ITS MERITS?**

Nobody is entitled to perform any samskAra without having gone through the yajnOpaveeta samskAra according to ManusmRuti. One must undergo yajnOpaveeta samskAra before vivAha (wedding) samskAra. Similarly, shraddha karma is not valid unless the kartRu has first undergone the yajnOpaveeta samskAra.

The yajnOpaveeta is said to have been created by Sri chaturmukha brahma himself for this very purpose.

**brahmAgrE kalpayAmAsa vEdArhAnAmanuttamam
yEnAmsE dhRutamAtrENa brahmasUtrENa tE dvijAH
bhavaMti brAhmaNa nAma vEdArhAshcha trayastviH ||**

**यज्ञोपवीतम् परमम् पवित्रम् प्रजापतेर्यत्सहजम् पुरस्तात्
आयुष्यमग्र्यम् प्रतिमुञ्च शुभ्रम् यज्ञोपवीतम् बलमस्तु तेजः**

యజ్ఞోపవీతమ్ పరమమ్ పవిత్రమ్ ప్రజాపతేయత్సహజమ్ పురస్తాత్
ఆయుష్యమగ్ర్యమ్ ప్రతిముంచ శుభ్రమ్ యజ్ఞోపవీతమ్ బలమస్తు తేజః

యజ్ఞోపవీతమ్ పరమమ్ పవిత్రమ్ ప్రజాపతేర్యత్సహజమ్ పురస్తాత్
ఆయుష్యమగ్ర్యమ్ ప్రతిముంచ శుభ్రమ్ యజ్ఞోపవీతమ్ బలమస్తు తేజః

yajñopavītam paramam pavitram prajāpateryatsahajam purastāt

āyusyamagryam pratimumca śubhram yajñopavītam balamastu teja:

Emanated from Prajapathi in the beginning, above sloka describes the sanctity, spirituality and sacredness of Yagnopaveetham and its benefits. It says,

- Yagnopaveetham is the best among those that purify;
- the one that has emerged along with Brahma (Prajapathi) at the time of creation;
- that which bestows life (longevity) and prominence;
- the one that is sacred, clean and unsoiled; and
- the one which confers on to the wearer both knowledge and power.

By wearing Yagnopaveetham one gets purified both externally and internally.

By wearing Yagnopaveetham one gets the eligibility to perform spiritual and sacred rituals (Sroutha/Smārtha Karmas) as prescribed in Vedas for his Varna. Sacred rituals performed by wearing Yagnopaveetham give good results.

yaj~jAkhyāH paramAtmAya uchyate chaiva hotRubhiH
upaveetaM tato AsedyaM tasmAdyaj~jopaveetikam ||

The thread that gives the eligibility to perform yajna kAryas is the yajnopaveeta.

It is a prerequisite for learning Veda. It is a passport to obtain Vedic education.

It gives power and authority to pursue one's spiritual path.

Wearing Yagnopaveetha is one of the important Vedic samskaara.

**! Vinayagnopaveethenaa Bhojanam Kurthe Dwijam
Ajamootherapureersheha Rethassevanamevacha !!**

One should not attend to nature calls, eat food, and participate in sensual pleasures without Yagnopaveetham.

The Vedic link that a child loses when the umbilical cord is cut is re-established in the form of Yagnopaveetham. In other words, Yagnopaveetham serves as an umbilical cord that connects him not just his immediate parents not just the three generations but the entire tree of generations and the Rishi on whose root the whole tree flourished.

It is not something that is worn for the world to know. It is for the realization of Brahman within. One who wears Yagnopaveetham should do justice to its sanctity and significance.

Yagnopaveetha is not an ornamental piece or a mere symbol to identify a community; it has sanctity of its own. One has to qualify himself for wearing it not by birth alone, but also by practice viz. Nithya Karma, Sandhyavandana, following the path of Sanatana Dharma and remaining free from ego, avarice, anger and pride.



Annexure

Apart from Upakarma, the need to change Yagnopaveetham arises time and again on several occasions during the course of one's religious/spiritual life. Hence, it is imperative to know...

What is Yagnopaveetha SamskaAra?

How to wear a new Yagnopavetham?

How to remove old Yagnopaveetham?

One should not wear Yagnopaveetha brought from a shop directly without performing proper samskaara/Pooja to the new one that includes,

- Guru Vandana,
- Vighneswara Praarthana,
- Aachamana,
- Pranayaama and
- Sankalpa.

New Yagnopaveetham should be kept in a plate (copper or silver or brass) and sanctified by sprinkling water by reciting Gaayathri manthra.

Smear Turmeric powder and Kunkuma to the new Yagnopaveetham.

- Jalaabhimanthranam;
- Praana-Pratishta;
- Invocation of the Presiding Deities of Brahma Granthi (Brahma, Vishnu and Rudra)
- Invocation of the Presiding Deities of Navathanthu...
 - Omkaara,
 - Agni,
 - NaAga,

- Soma,
 - Pithru Devathas,
 - Prajapathi,
 - Vaayu,
 - Surya and
 - Vishve-Devathas
- Invocation of Vedas (Rug-Yajur-Saama)
- Bhagawad Chintana...
- Savithrunaamaka Naaraayana
 - Vaamana Roopi Bhagavantha

➤ **How many Yagnopaveethas one should wear?**

A Brahmachari (unmarried person) should wear only one Yagnopaveetham that has three strands.

A Grihastha (married person) should wear two such Yagnopaveethas.

It is in practice to wear three Yagnopaveethas by a Grihastha, the third one that acts as an Uttareeyam (upper dhoti).

There is also a sampradaya to wear four, as the fourth one is meant for donating to someone in case of exigency.

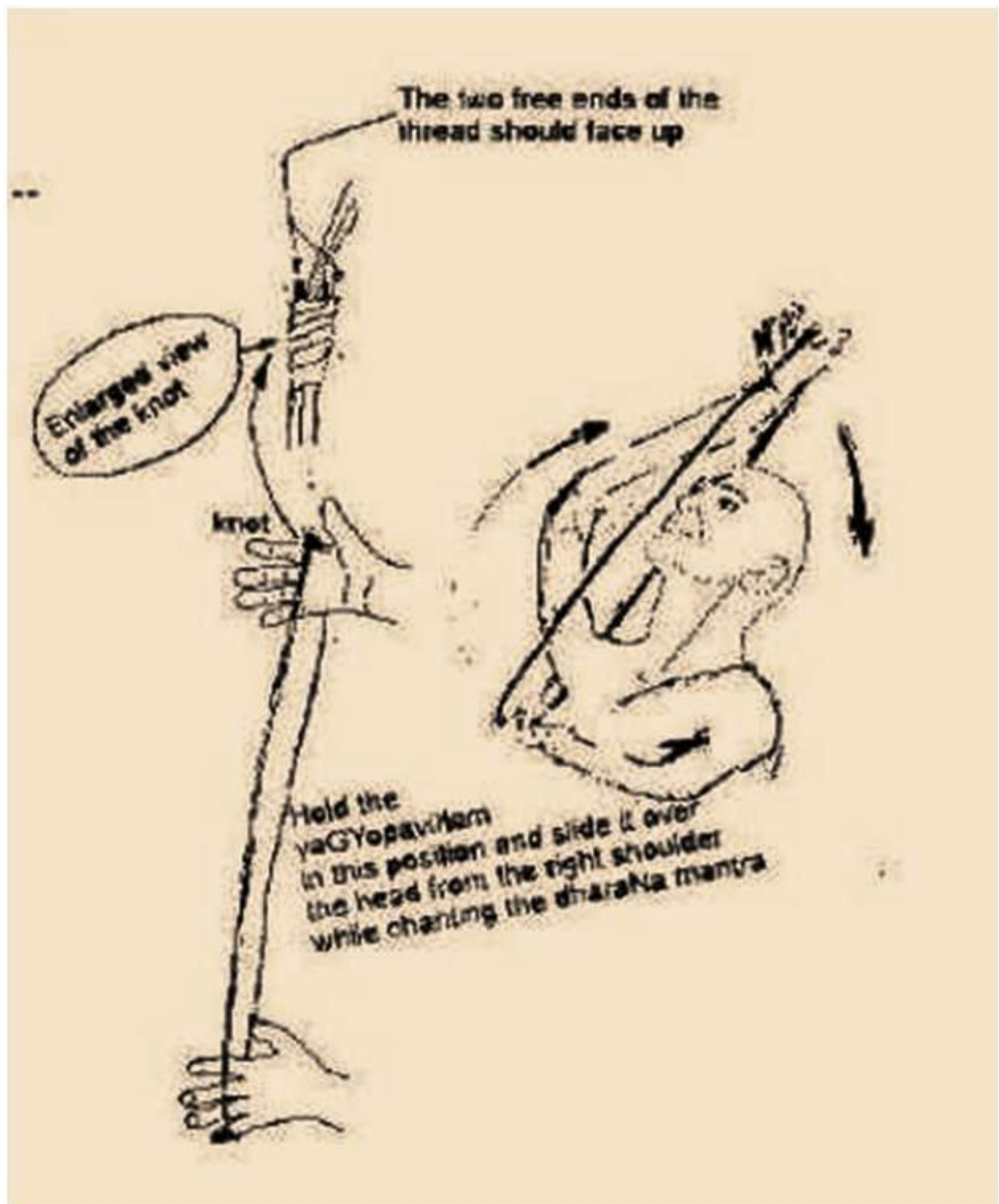
➤ **How to wear new Yagnopaveetham?**

Wear Yagnopaveetham one by one according to the eligibility (Bachelor/Grihastha) reciting relevant sankalpa and Yagnopaveetha dhaarana manthra every time.

Every time Aachamana should be performed and Gayathri manthra should be recited ten times.

While wearing new Yagnopaveetham it should be held by both hands with the knot in the Yagnopaveetham being held above by the right hand facing upwards;

When it is worn Yagnopaveetham should be in Savya position over the left shoulder and under the right arm.



➤ How to remove old Yagnopaveetham?

Old and worn out Yagnopaveetham should not be removed from above the neck. It should be removed from below the navel without touching the feet.

Old Yagnopaveetham should be removed by reciting the Visarjana manthra after performing at least Dasa Gayathri.

Old Yagnopaveetham should be dropped into water or on a Tree and should not be thrown into garbage. Followed by...

- Abhivaadana
- Samarpana
- Sri Krushnaarpanamasthu
- Hari Sarvottama - Vaayu Jeevottama
- nAham kartA hariH kArta

One should wear Pavithra (Dharba/Gold/Silver/Pancha-Loha while performing the procedure.

YagNopAveEthA DhaArana VidHi

(Typical example with sloka/manthras as per Madhva Sampradaya)

JnaAnaAnandaMayam DevAm NirMala SpHatikaAkrutHim
AadhaAram SarVa VidyaAnaaM HayagreEvamUpaAsmaHey

Vyaasam Vasishhta Naptaaram Shakteh Pautramakalmasham
Paraasharaatmajam Vande Shukataatam Taponidhim

VyasaAya Vishnu Roopaaya Vyaasa Roopaaya Vishnave
Namo Vai Brahma Nidhaye Vaasishtaaya Namo Namah

KrishnaDvaipayanam Vyaasam sarvalokahite ratam
VedaabjaBhaskaram Vande Samadhinilayam Munim

Guru PraArthana - Sri Gurubhyo Namaha!

brahmaantaa guravaH sAkShAt iShTaM daivaM shriyaH patiH |
AchAryAH shrImad AchAryAH santu me janma janmani |

abhramaM bhaN^garahitaM ajaDaM vimalaM sadA |
AnandatIrthaM atulaM bhaje tApatrayApaham.h ||

Poojyaaya Raghavendraya satyadharmaratayacha
Bhajataam kalpavrikshaaya namataam kamadhenave

Aapaadamouli paryantam Guruunaam aakrtiim smaret
Tena vighnaah pranasyamti siddhyanticha manorathaah!

Vighneshwara Prarthana

Vakratunda Mahakaaya Suryakoti Samaprabha
Nirvighnam KuruMey Deva SarvaKaaryeshu Sarvada

Suklaambaradharam Vishnum SasiVarnam Chathurbhujam
PrasannaVadanam Dhyaayet Sarva Vighnopashaanthaye

Aachamanam

- Om! Kesavaya Swaaha
- Om! Narayanaya Swaaha
- Om! Madhavaya Swaaha
- Govindaya Namaha
- Vishnave Namaha
- Madhusudhanaya Namaha
- Thrivikramaya Namaha
- Vaamanaya Namaha
- Sridharaya Namaha
- Hrusheekesaya Namaha
- Padmanabhaya Namaha
- Damodaraya Namaha
- Sankarshanaya Namaha
- Vasudevaya Namaha
- Pradhyumnaya Namaha
- Aniruddhaya Namaha
- Purushothamaya Namaha
- Adhokshajaya Namaha
- Narasimhaya Namaha

- Achyutaya Namaha
- Janardhanaya Namaha
- Upendraya Namaha
- Haraye Namaha
- Sri Krishnaya Namaha

Praanayaama

Pranavasya Parambrahma Rushih: Paramaatmaa Devataa!

Daivi Gaayathri Chhandah: Praanaayaamey Viniyogah:

Om Bhuh: Om Bhuvah: Om Svah: Om Mahah:

Om Janah: Om thapah: Om Sathyam:

Om TAT-SAVITUR-VARENYAM

BHARGO DEVASYA DHEEMAHI

DHIYO YO NAH PRACHODAYAAT

Om aapojyothi rasoAmrutham

Brahmah Bhurbhuvahsvaroum

SANKALAPA

Sri Govinda - Govinda!

Shubhe Shobana muhurthe,

Sri MahaVishnorAagnaaya, Pravarthamanasya,

Aadya Bramhane, Dwiteeya Parardhe,

Sri Swetha Varaaha Kalpe, Vaivaswatha Manvanthare,

Ashtaavimshatitamey Kaliyuge, Kali Prathama Charane,

Jambudweepe, Meror Dakshina bhage, Bharatavarshe,

Bharatha Khande, Bauddhavathare, Salivaahanasakhe,

Dandakaaranya Godaavaryah: Dakshina theerey,

Ramakshethrey,

SwaGruhey/Shobana Gruhey/..... Sannidhau
Asmin Varthamane, Vyavahaarike, Chaandramaanena,
(.....) Sanvastare, (.....) Aayane, (.....) Ruthau,
(.....) Maase, (....) Pakshe, (.....) Thithau,
..... Vaasare, (....) Nakshatre, Subha Yoge, Subha Karane,
Evam guna visheshana visistaayaam, Subha thithau;
..... Gothrothpanna Sarma namadheyasya
Mama, Shroutha smaartha vidhi vihitha nithya karma,
Sadaachaara anushtana, yogyathasiddhyartham,
Brahma tejobhivrudhyartham, [JaataAsoucha/MrithaAsoucha
dosha praayaschittartham]
Sri Bharathee Ramana Mukhya Praananthargatha,
Sri Lakshmi Narayana Preranaaya,
Sri Lakshmi Narayana/Sri Vedavyaasa Preethyartham,
Noothana Yagnopaveetha Dhaaranam karishye!

Yagnopaveetha Samskara

New Yagnopaveetham should be kept in a plate (copper or silver or brass) and sanctified by sprinkling water by reciting Gaayathri manthra. Smear Turmeric powder and Kunkuma to the Yagnopaveetham.

Jalaabhimanthranam

Sprinkle water (Prokshana) with the following manthra...

OM AAPO HISHTAA MAYOBHUVAH:

THAA NA UURJEY DADHATANAH:

MAHERANAAYA CHAKSHASE

YO VAH SHIVATAMO RASAH:

TASYA BHAAJAYATE HANAH:

USHATEERAVA MAATARAH:

TASMAA AaRANGAMAM VAH:

YASYA-KSHAYAYA JINVATAH:

AAPOJANAA YATHAA CHA NAH:

Praana Pratishta

Om Asuneethey punarasmaasu chakshu punah:

Praanamihanodehi bhogam

Jhyokk pasyyema suryamuchharantha

Manumathey mrulayaa nah: swastih

Ithi praana pratishtaapanam kruthva...

Om! Namo! Naaraayanaaya Om! (Recite eight times)

Invocation of Presiding Deities of Yagnopaveetha

Brahma, Vishnu and Rudra (Presiding Deities of Brahma Granthi)

Brahma

Om! Brahmaja Gnaanam Prathamam Purasthaad

Viseemathah: suruchoVena Aavah:

Sabhudnyaa upamaa asya vishtaassathascha

Yonimasatascha vivah:

Om! Vedaatmanaaya Vidmahe

Hiranya Garbhaaya Dheemahee

Thanno Brahma Prachodayaat

Rudra

Om! Thryambakam Yajamahe Sugandhim Pushtivardhanam

Urvarukamiva Bhandanaath Mruthyormuksheeya Mamruthath

Om! Tatpurushaaya Vidmahe
Mahaadevaaya Dheemahee
Thanno Rudra Prachodayaat

Vishnu

Om! Idam vishNurvichakrame
Tredhaa nidadhe padam
SamooDdamasya paam surey

naAraAyaNaAya paripUurNaguNaArNavaAya
vishvodayasthithilayonniyatipradaAya |
j~nAanapradaAya vibudhAasurasaukhyaduHkha
satkAaraNaAya vitataAya namo namaste ||

Naaraayanaaya Vidmahe
Vaasudevaaya Dheemahee
Thanno Vishnu Prachodayaat

Invocation of the Presiding Deities of Navathanthu

- Prathamatantou Omkaaram Aavaahayaami
- Dviteeyatantou Agnim Aavaahayaami
- Truteeyatantou Naagaan Aavaahayaami
- Chaturtatantou Somam Aavaahayaami
- Panchamatantou Pitrun Aavaahayaami
- Shashtatantou Prajaapatim Aavaahayaami
- Saptamatantou Vaayum Aavaahayaami
- Ashtamatantou Suryam Aavaahayaami
- Navamatantou Vishvedevaan Aavaahayaami

Invocation of Vedas

- Prathamadorake Rugvedam Aavaahayaami
- Dviteeyadorake Yajurvedam Aavaahayaami
- Truteeyadorake Saamavedam Aavaahayaami

Invocation of VaAmana

ajina daMDa kamaMDala meKaIA ruchira pAvana vAmana
mUrtaye |

mita jagattritayAya jitAraye nigama vAkpaTave vaTave namaH
||

Sun God (Savithrunaamaka Narayana)

Dhyeyah: sadaa Savithrumandala Madhyavarthee

Naaraayanah: Sarasijaasana Sannivishtah:

Keyuuravaan Makarakundalavaan Kireeti

Haari HiranmayaVapuh: dhrutaShankhaChakrah:

Om! udutyam jaatavedasam devam vahanti ketavah
drushe vishvaaya Sooryam

(With above manthra, Yagnopaveetham should be shown to the
Sun God).

Yagnopaveetha DhaArana

Yagnopaveetham Ithi manthrasya

Parabrahma Rishih (Touch forehead)

Trishtup chandah (touch below nose)

Paramathma devatha (touch the chest)

Yagnopaveetha dhaarane viniyogah:

Wear Yagnopaveetham one by one reciting the following
manthra three times.

While wearing Yagnopaveetham it should be held by both
hands, the knot in the Yagnopaveetham being held above by
the right hand facing upwards.

Yagnopaveetha dharana Manthra

Yagnopaveetham paramam pavithram
Prajapatheryassahajam purasthath
Aayushyamagryam prathimuncha shubram
Yagnopaveetham balamasthuthajah

In case of a Brahmachari only one Yagnopaveetham (triple stranded) is prescribed, whereas for a Grihastha three or four according to sampradaya.

While wearing subsequent Yagnopaveethams the following sankalpa manthra should be recited along with the Yagnopaveetha dhaarana manthra as said above.

Second one:

Mama Grihasthaasrama yogyatha siddhyartham dwiteeya
Yagnopaveetha dhaaranam karishye

Third one:

Uttareeyartham thrutheeya Yagnopaveetha dhaaranam
karishye;

Fourth one:

DaAnartham Chaturtha Yagnopaveetha dhaaranam karishye;
Yagnopaveethams should be worn one by one as said above
and every time Aachamanam should be performed and
Gayathri should be recited.

Yagnopaveetha Visarjana

Remove the old Yagnopaveetham after performing
Aachamanam and at least reciting Dasa Gayathri.

It should be removed from below the navel by reciting the
Visarjana manthra.

Yagnopaveetha Visarjana Manthra

Upaveetham Bhinna thanthum jeernam
Kasmala dooshitham, Visrujaamijale
Brahmanvarcho dheergayurasthu mey

Old Yagnopaveetham should be dropped into water or on a
Tree and should not be thrown into garbage.

Abhivaadana (Pravara Uchhaara)

Chatuh:Saagara paryantham Gobraahmanebhyah:

Subham bhavatu..... (Gothra uchhaara)

Triyaarusheya Pravaraanvita Gothrothpanna

..... Sarma naamadheyasya Ahambho Abhivaadaye...

Aachamanam: Perform Aachamanam again,

Samarpana

Yasya smrithya cha naamokthya thapaha pooja kriyadhishu
nyunam sampoornatham yaathi sadhyo vande thamachyutham
manthraheenam kriyaheenam bhakthiheenam Ramaapathey
yathkrutham thu maya deva paripoornam thadhasthu mey

Anena Yagnopaveetha dhaaranena bhagavaan Sri Bharathi
Ramana mukhyapraanathargatha Sri Lakshminarayana
preranaya,

Sri Lakshminaaraayna preethyartham

Supreetho varadho bhavathu

Sri Krushnaarpanamasthu

Kaayena vaacha manasendri yairvaa

Buddhyaatmanaa vaa prakrite swabhavath

Karomi yadyat sakalam parasmai

Naarayanayethi samarpayaami

Achyuthaaya namah: Anantaaya Namah: Govindaaya Namah:

Ps:

By and large while the procedure remains same there could be difference in slokas which may be followed as per sampradaya. Words mentioned within brackets in Sankalpa sloka may change according to the date, time and occasion of changing the Yagnopaveetham.

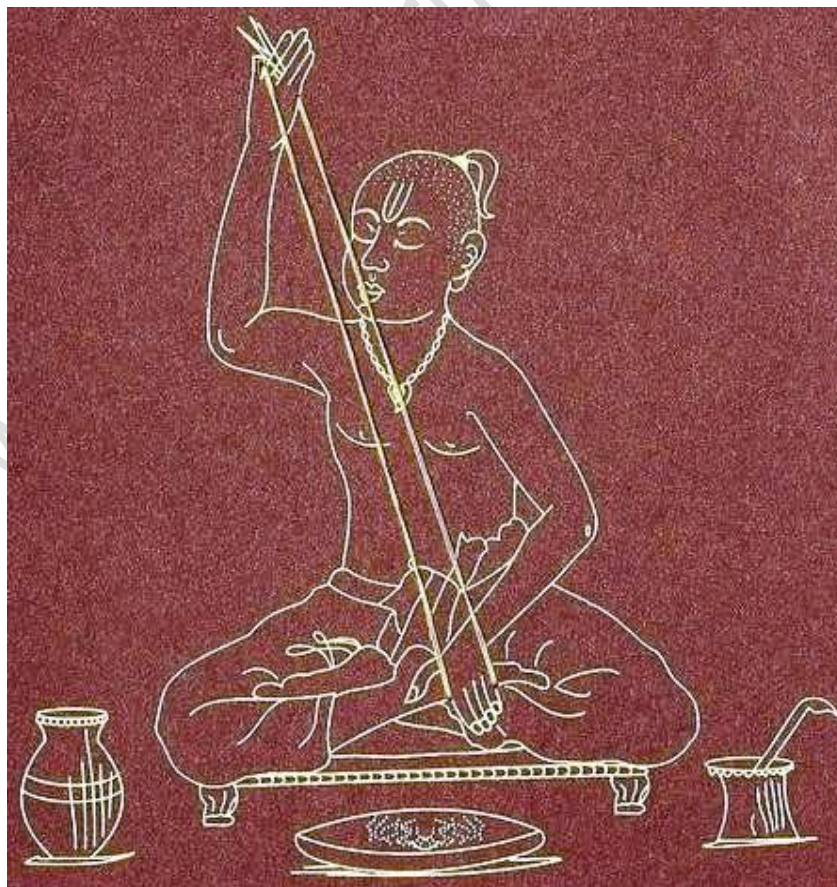
'nAham kartA hariH kartA'

Hari Sarvottama - Vaayu Jeevottama

Sri GuruRaajoVijayate

Compiled/composed by bhargavasarma

(nirikhi krishna bhagavan)



ಗಾಯತ್ರೀಮಂತ್ರ ಪ್ರತಿಪಾದ್ಯ ಶ್ರೀನಾರಾಯಣ ರೂಪ

ಓಂ | ಭೂರ್ಭುವಃಸ್ವಃ | ತತ್ಸವಿತುರ್ವರೇಣ್ಯಂ | ಭರ್ಗೋ ದೇವಸ್ಯ ಧೀಮಹಿ | ಧಿಯೋ ಯೋ ನಃ ಪ್ರಚೋದಯಾತ್ ||



ಧ್ಯೇಯಃ ಸದಾ ಸವಿತ್ಯಮಂಡಲಮಧ್ಯವರ್ತೀ
ನಾರಾಯಣಃ ಸರಸಿಜಾಸನಸನ್ನಿವಿಷ್ಟಃ
ಕೇಯೂರವಾನ್ ಮಕರಕುಂಡಲವಾನ್ ಕಿರೀಟೀ
ಹಾಲೀ ಹಿರಣ್ಮಯವಪುರ್ಧೃತಶಂಖಚಕ್ರಃ





ಧೇಯಃ ಸದಾ ಸವಿತ್ಯಮಂಡಲ ಮಧ್ಯವರ್ತಿಃ ನಾರಾಯಣಃ





Niceties of UPAKARMA (Yagnopaveetha dhaarana vidhi)

उपाकर्म - यज्ञोपवीत धारण विधि



➡ What is UpaKarma?

Upakarma is a Vedic ritual that is celebrated every year generally, on the full Moon day of the Lunar Month SraAvana that falls during August–September months of English calendar which also coincides with the monsoon season.

Upakarma is referred to as Avani Avittam in Tamil, Jandhyala Punnama in Telugu, and Janivarada Habba in Kannada.

This day also coincides with two other important events viz.

Raakhi (Raksha Bandhan) and

Hayagreeva Jayanthi (Supreme Lord of knowledge and wisdom).

Literally Upa means before and Karma means an action.

Upakarma means an action performed before commencement of Vedic studies.

Upa also refers to nearness or in close touch with Upanishads (Vedas).

In simple terms Upakarma refers to changing of sacred (Holy) thread called Yagnopaveetham on this day by the three varnas (Brahmins, Kshatriyas and Vysyas).

Upakarma also means the beginning or Aarambha. It is beginning of the study of Vedas and Upanishads. In ancient days, study of Vedas and Upanishads was compulsory especially for Brahmins.

One will get eligibility to study Vedas and Upanishads only after getting properly inducted into Gayathri through the process of Upanayana Sanskaara;

To commemorate this, even today this day is observed as Upakarma by symbolically changing the sacred thread and performing certain rituals that marks the beginning of study of Vedas.

Upakarma is also reckoned as the day one has to submit/surrender (samarpana) whatever he has learned (VedaAdHyana) in the past year at the lotus feet of the Supreme God of learning Lord Hayagreeva/Sri VedayVyasaru which is known as **UtsArjAna**.

➡ **Why Upakarma to be performed on this day?**

One may get a doubt as to why it is to be observed only on this day? why not on other days?

Sravana/Bhadrapada months also falls during the period of Chaturmasam the sacred period to perform sacred austerities.

In olden days, people used to resort to study of Vedas only for a period of six months in a year starting from this day (Sravana to Pushya).

Hence, to begin study of Vedas they used to start with a ritual of changing the Yagnopaveetham (Upakarma) on this day. Of course nowadays the study of Vedas is being done throughout the year as it is not possible to restrict for only six months.

Also in olden days when proper transport facilities were not available people used to stop travelling during rainy/monsoon season that coincide with Chaturmasam and stay for four months in a particular place.

Since this period is not suitable for travelling they used to resort to study of Vedas. This we observe even today in case of Ascetics who stick to a particular place during this period and perform their austerities and also engage themselves in study Vedas and Upanishads.

Another reason is, this day of Sravana Pournima also coincides with Hayagreeva Jayanthi.

Lord Hayagreeva an avathara of Lord Vishnu and regarded as the Supreme God of knowledge and wisdom is believed to have incarnated on this day and restored the lost Vedas to the Universe (Brahma).

To pay our obeisance and salutations to the God of Vedas (Lord Hayagreeva) who is also protector of Vedas, this day is marked as Upakarma by commencing the study of Vedic scripts.

Yagnopaveetham is changed on this day to convey a message that Vedic scripts cannot be studied or learned without Upanayana SaNskaAra.

HOW TO RECKON (Dating) UPAKARMA?

When to perform Upakarma?

While Upakarma in general is observed on the full moon day of Sravana Masa, in practice it is based on the Vedic division/branch one belongs to.

We all know that Vedas were conveniently bifurcated into four divisions' viz. Rig Veda, Yajurveda, Sama Veda and Atharvana Veda.

Since ancient days, people have started adopting one of these four divisions according to their lineage for performing sacred rituals.

Upakarma which is also one of the Vedic rituals is observed according to the branch of Veda one belongs to as per lineage.

As per Dharma Shastra, performing of Upakarma is based on coincidence of certain elements of Almanac (Panchanga).

Accordingly, Upakarma is to be observed...

> For followers of Rug-Veda

SraAvana Maasa, Sravana Nakshathra, Panchami Thithi, Hastha naksthra during sukla paksha are important while Sravana Nakshthra is to be preferred;

> For followers of Yajur-Veda

on the Full Moon day (Pournami) during SraAvana masa where Pournami thithi is prevailing beyond Sangavakaala. Pournami should be viddha with Pratipada and not Chaturdasi.

> For followers of SaAma-Veda

on the day coinciding with Hastha Nakshathra during Bhaadrapada masa.

> For followers of Adharvana-Veda

Upakarma can be performed either on Sraavana Pournami or on Bhaadrapada Pournami day.

Above rules are applicable for both regulars (Nithya) as well as for first timers (Noothana).

➡ **When not to perform Upakarma?**

Upakarma should not be performed if the day coincides with,

- > Adhika-maAsa (Mala maAsa) or
- > Eclipse (Grahana);
- > When there is an overlapping of Guru or Sukra Moudyami (Guru/SukraAsthā);

[This is applicable for first timers (Noothana) as well as for subsequent (Nithya) Upakarma]

Upakarma should not be performed when there is,

- > Jaataasoucha (birth) or
- > Mruthaasoucha (mourning) in the family.

➡ **Upakarma for the first timers (Noothana)**

Apart from above, for first timers who are newly inducted into Upanayana samskara, Upakarma should not be performed;

- When there is coincidence of Sankramana;

➡ **What if it could not be performed on the stipulated day?**

In case of RugVedis/YajurVedis...

If Sravana Nakshathra/Pournami accordingly is not available as per schedule, Upakarma can be observed on the day of Panchami /Hastha nakshathra during Sukla Paksha (for Rug-

Vedis) and Pournami (for Yajur-Vedis) in any of the Sravana/Bhadrapada/AashaAda months.

Similarly, in case of Sama-Vedis it can be performed during SraAvana masa on the day of Hastha star.

Annexure

Apart from Upakarma, the need to change Yagnopaveetham arises time and again on several occasions during the course of one's religious/spiritual life. Hence, it is imperative to know...

What is Yagnopaveetha SamskaAra?

How to wear a new Yagnopavetham?

How to remove old Yagnopaveetham?

One should not wear Yagnopaveetha brought from a shop directly without performing proper samskaara/Pooja to the new one that includes,

- Guru Vandana,
- Vighneswara Praarthana,
- Aachamana,
- Pranayaama and
- Sankalpa.

New Yagnopaveetham should be kept in a plate (copper or silver or brass) and sanctified by sprinkling water by reciting Gaayathri manthra.

Smear Turmeric powder and Kunkuma to the new Yagnopaveetham.

- Jalaabhimanthranam;
- Praana-Pratishta;
- Invocation of the Presiding Deities of Brahma Granthi
(Brahma, Vishnu and Rudra)

➤ Invocation of the Presiding Deities of Navathanthu...

- Omkaara,
- Agni,
- NaAga,
- Soma,
- Pithru Devathas,
- Prajapathi,
- Vaayu,
- Surya and
- Vishve-Devathas

➤ Invocation of Vedas (Rug-Yajur-Saama)

➤ Bhagawad Chintana...

- Savithrunaamaka Naaraayana
- Vaamana Roopi Bhagavantha

➤ **How many Yagnopaveethas one should wear?**

A Brahmachari (unmarried person) should wear only one Yagnopaveetham that has three strands.

A Grihastha (married person) should wear two such Yagnopaveethas.

It is in practice to wear three Yagnopaveethas by a Grihastha, the third one that acts as an Uttareeyam (upper dhoti).

There is also a sampradaya to wear four, as the fourth one is meant for donating to someone in case of exigency.

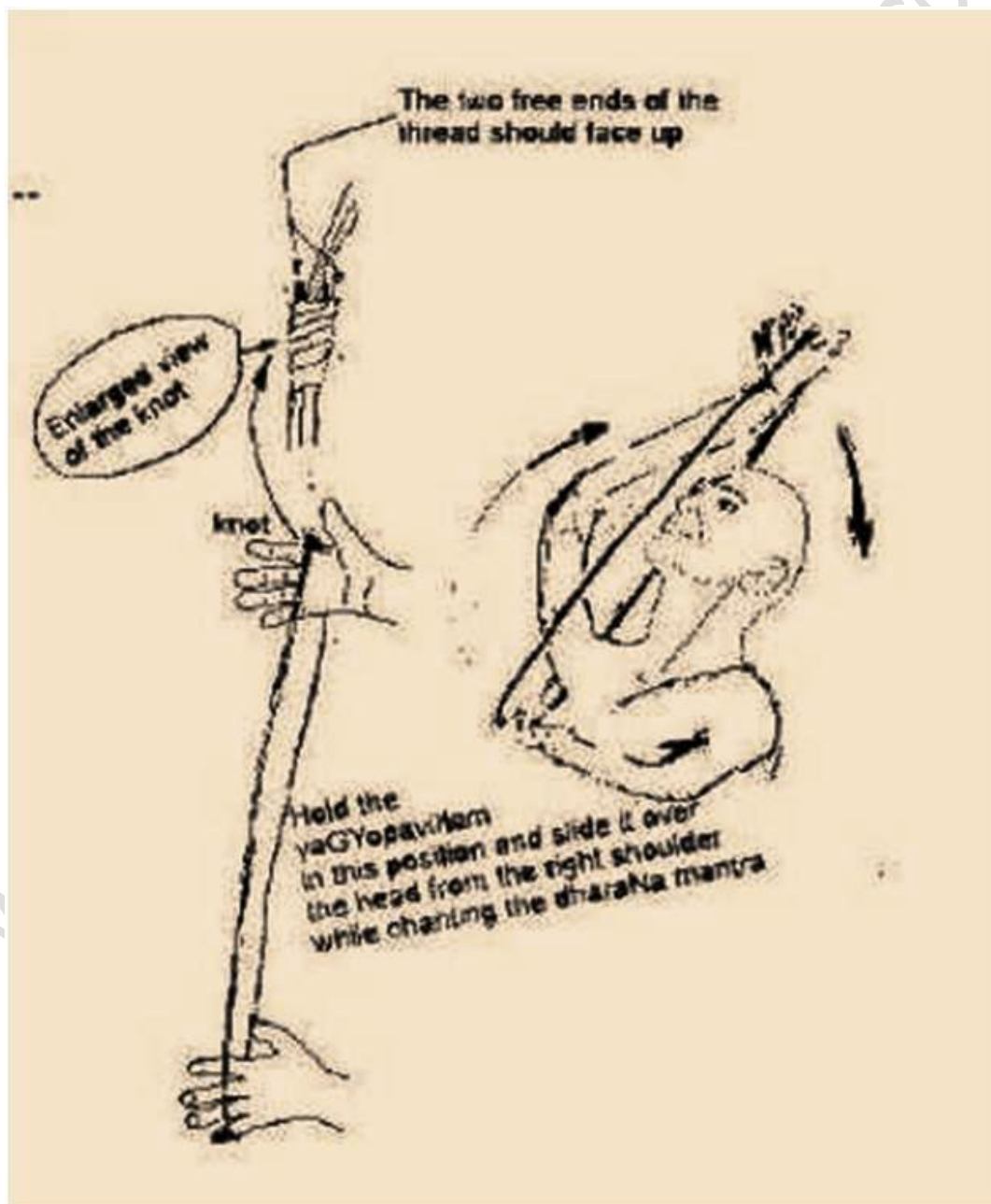
➤ **How to wear new Yagnopaveetham?**

Wear Yagnopaveetham one by one according to the eligibility (Bachelor/Grihastha) reciting relevant sankalpa and Yagnopaveetha dhaarana manthra every time.

Every time Aachamana should be performed and Gayathri manthra should be recited ten times.

While wearing new Yagnopaveetham it should be held by both hands with the knot in the Yagnopaveetham being held above by the right hand facing upwards;

When it is worn Yagnopaveetham should be in Savya position over the left shoulder and under the right arm.



➤ **How to remove old Yagnopaveetham?**

Old and worn out Yagnopaveetham should not be removed from above the neck. It should be removed from below the navel without touching the feet.

Old Yagnopaveetham should be removed by reciting the Visarjana manthra after performing at least Dasa Gayathri.

Old Yagnopaveetham should be dropped into water or on a Tree and should not be thrown into garbage. Followed by...

- Abhivaadana
- Samarpana
- Sri Krushnaarpanamasthu
- Hari Sarvottama - Vaayu Jeevottama
- nAham kartA hariH kArta

One should wear Pavithra (Dharba/Gold/Silver/Pancha-Loha) while performing the procedure.

YagNopAveEtha DhaArana VidHi

(Typical example with sloka/manthras as per Madhva Sampradaya)

JnaAnaAnandaMayam DevAm NirMala SpHatikaAkrutHim
AadhaAram SarVa VidyaAnaaM HayagreEvamUpaAsmaHey

Vyaasam Vasishhta Naptaaram Shakteh Pautramakalmasham
Paraasharaatmajam Vande Shukataatam Taponidhim

VyasaAya Vishnu Roopaaya Vyaasa Roopaaya Vishnave
Namo Vai Brahma Nidhaye Vaasishtaaya Namo Namah

KrishnaDvaipayanam Vyaasam sarvalokahite ratam
VedaabjaBhaskaram Vande Samadhinilayam Munim

Guru PraArthana - Sri Gurubhyo Namaha!

brahmaantaa guravaH sAkShAt iShTaM daivaM shriyaH patiH |

AchAryAH shrImad AchAryAH santu me janma janmani |

abhramaM bhaN^garahitaM ajaDaM vimalaM sadA |
AnandatIrthaM atulaM bhaje tApatrayApaham.h ||

Poojyaaya Raghavendraya satyadharmaratayacha
Bhajataam kalpavrikshaaya namataam kamadhenave

Aapaadamouli paryantam Guruunaam aakrtiim smaret
Tena vighnaah pranasyamti siddhyanticha manorathaah!

Vighneshwara Prarthana

Vakratunda Mahakaaya Suryakoti Samaprabha
Nirvighnam KuruMey Deva SarvaKaaryeshu Sarvada

Suklaambaradharam Vishnum SasiVarnam Chathurbhujam
PrasannaVadanam Dhyaayet Sarva Vighnopashaanthaye

Aachamanam

- Om! Kesavaya Swaaha
- Om! Narayanaya Swaaha
- Om! Madhavaya Swaaha
- Govindaya Namaha
- Vishnave Namaha
- Madhusudhanaya Namaha
- Thrivikramaya Namaha
- Vaamanaya Namaha
- Sridharaya Namaha
- Hrusheekesaya Namaha
- Padmanabhaya Namaha
- Damodaraya Namaha
- Sankarshanaya Namaha
- Vasudevaya Namaha
- Pradhyumnaya Namaha
- Aniruddhaya Namaha
- Purushothamaya Namaha

- Adhokshajaya Namaha
- Narasimhaya Namaha
- Achyutaya Namaha
- Janardhanaya Namaha
- Upendraya Namaha
- Haraye Namaha
- Sri Krishnaya Namaha

Praanayaama

Pranavasya Parambrahma Rushih: Paramaatmaa Devataa!

Daivi Gaayathri Chhandah: Praanaayaamey Viniyogah:

Om Bhuh: Om Bhuvah: Om Svah: Om Mahah:

Om Janah: Om thapah: Om Sathyam:

Om TAT-SAVITUR-VARENYAM

BHARGO DEVASYA DHEEMAHI

DHIYO YO NAH PRACHODAYAAT

Om aapojyothi rasoAmrutham

Brahmah Bhurbhuvahsvaroum

SANKALAPA

Sri Govinda - Govinda!

Shubhe Shobana muhurthe,

Sri MahaVishnorAagnaaya, Pravarthamanasya,

Aadya Bramhane, Dwiteeya Parardhe,

Sri Swetha Varaaha Kalpe, Vaivaswatha Manvanthare,

Ashtaavimshatitamey Kaliyuge, Kali Prathama Charane,

Jambudweepe, Meror Dakshina bhage, Bharatavarshhe,

Bharatha Khande, Bauddhavathare, Salivaahanasakhe,

Dandakaaranya Godaavaryah: Dakshina theerey,

Ramakshethrey,
SwaGruhey/Shobana Gruhey/..... Sannidhau
Asmin Varthamane, Vyavahaarike, Chaandramaanena,
(.....) Sanvastare, (.....) Aayane, (.....) Ruthau,
(.....) Maase, (....) Pakshe, (.....) Thithau,
..... Vaasare, (....) Nakshatre, Subha Yoge, Subha Karane,
Evam guna visheshana visistaayaam, Subha thithau;
..... Gothrothpanna Sarma namadheyasya
Mama, Shroutha smaartha vidhi vihitha nithya karma,
Sadaachaara anushtana, yogyathasiddhyartham,
Brahma tejobhivrudhyartham, [JaataAsoucha/MrithaAsoucha
dosha praayaschittartham]
Sri Bharathee Ramana Mukhya Praananthargatha,
Sri Lakshmi Narayana Preranaaya,
Sri Lakshmi Narayana/Sri Vedavyaasa Preethyartham,
Noothana Yagnopaveetha Dhaaranam karishye!

Yagnopaveetha Samskara

New Yagnopaveetham should be kept in a plate (copper or silver or brass) and sanctified by sprinkling water by reciting Gaayathri manthra. Smear Turmeric powder and Kunkuma to the Yagnopaveetham.

Jalaabhimanthranam

Sprinkle water (Prokshana) with the following manthra...

OM AAPO HISHTAA MAYOBHUVAH:

THAA NA UURJEY DADHATANAH:

MAHERANAAYA CHAKSHASE

YO VAH SHIVATAMO RASAH:

TASYA BHAAJAYATE HANAH:

USHATEERAVA MAATARAH:

TASMAA AaRANGAMAM VAH:

YASYA-KSHAYAYA JINVATAH:

AAPOJANAA YATHAA CHA NAH:

Praana Pratishta

Om Asuneethey punarasmaasu chakshu punah:

Praanamihanodehi bhogam

Jhyokk pasyyema suryamuchharantha

Manumathey mrulayaa nah: swastih

Ithi praana pratishtaapanam kruthva...

Om! Namoh! Naaraayanaaya Om! (Recite eight times)

Invocation of Presiding Deities of Yagnopaveetha

Brahma, Vishnu and Rudra (Presiding Deities of Brahma Granthi)

Brahma

Om! Brahmaja Gnaanam Prathamam Purasthaad

Viseemathah: suruchoVena Aavah:

Sabhudnyaa upamaa asya vishtaassathascha

Yonimasatascha vivah:

Om! Vedaatmanaaya Vidmahe

Hiranya Garbhaaya Dheemahee

Thanno Brahma Prachodayaat

Rudra

Om! Thryambakam Yajamahe Sugandhim Pushtivardhanam

Urvarukamiva Bhandanaath Mruthyormuksheeya Mamruthath

Om! Tatpurushaaya Vidmahe
Mahaadevaaya Dheemahee
Thanno Rudra Prachodayaat

Vishnu

Om! Idam vishNurvichakrame
Tredhaa nidadhe padam
SamooDdamasya paam surey

naAraAyaNaAya paripUurNaguNaArNavaAya
vishvodayasthithilayonniyatipradaAya |
j~nAanapradaAya vibudhAasurasaukhyaduHkha
satkAaraNaAya vitataAya namo namaste ||

Naaraayanaaya Vidmahe
Vaasudevaaya Dheemahee
Thanno Vishnu Prachodayaat

Invocation of the Presiding Deities of Navathanthu

- Prathamatantou Omkaaram Aavaahayaami
- Dviteeyatantou Agnim Aavaahayaami
- Truteeyatantou Naagaan Aavaahayaami
- Chaturtatantou Somam Aavaahayaami
- Panchamatantou Pitrun Aavaahayaami
- Shashtatantou Prajaapatim Aavaahayaami
- Saptamatantou Vaayum Aavaahayaami
- Ashtamatantou Suryam Aavaahayaami
- Navamatantou Vishvedevaan Aavaahayaami

Invocation of Vedas

- Prathamadorake Rugvedam Aavaahayaami

- Dviteeyadorake Yajurvedam Aavaahayaami
- Truteeyadorake Saamavedam Aavaahayaami

Invocation of VaAmana

ajina daMDa kamaMDala meKaIA ruchira pAvana vAmana
mUrtaye |

mita jagattritayAya jitAraye nigama vAkpaTave vaTave namaH
||

Sun God (Savithrunaamaka Narayana)

Dhyeyah: sadaa Savithrumandala Madhyavarthee
Naaraayanah: Sarasijaasana Sannivishtah:
Keyuuravaan Makarakundalavaan Kireeti
Haari HiranmayaVapuh: dhrutaShankhaChakrah:

Om! udutyam jaatavedasam devam vahanti ketavah
drushe vishvaaya Sooryam

(With above manthra, Yagnopaveetham should be shown to the
Sun God).

Yagnopaveetha DhaArana

Yagnopaveetham Ithi manthrasya

Parabrahma Rishih (Touch forehead)

Trishtup chandah (touch below nose)

Paramathma devatha (touch the chest)

Yagnopaveetha dhaarane viniyogah:

Wear Yagnopaveetham one by one reciting the following
manthra three times.

While wearing Yagnopaveetham it should be held by both
hands, the knot in the Yagnopaveetham being held above by
the right hand facing upwards.

Yagnopaveetha dharana Manthra

Yagnopaveetham paramam pavithram
Prajapatheryassahajam purasthath
Aayushyamagryam prathimuncha shubram
Yagnopaveetham balamasthuthejah

In case of a Brahmachari only one Yagnopaveetham (triple stranded) is prescribed, whereas for a Grihastha three or four according to sampradaya.

While wearing subsequent Yagnopaveethams the following sankalpa manthra should be recited along with the Yagnopaveetha dhaarana manthra as said above.

Second one:

Mama Grihasthaasrama योग्यथा सिद्ध्यर्थम् द्वितीया
Yagnopaveetha dhaaranam karishye

Third one:

Uttareeyartham thrutheeya Yagnopaveetha dhaaranam
karishye;

Fourth one:

DaAnartham Chaturtha Yagnopaveetha dhaaranam karishye;

Yagnopaveethams should be worn one by one as said above and every time Aachamanam should be performed and Gayathri should be recited.

Yagnopaveetha Visarjana

Remove the old Yagnopaveetham after performing Aachamanam and at least reciting Dasa Gayathri.

It should be removed from below the navel by reciting the Visarjana manthra.

Yagnopaveetha Visarjana Manthra

Upaveetham Bhinna thanthum jeernam
Kasmala dooshitham, Visrujaamijale
Brahmanvarcho dheergayurasthu mey

Old Yagnopaveetham should be dropped into water or on a
Tree and should not be thrown into garbage.

Abhivaadana (Pravara Uchhaara)

Chatuh:Saagara paryantham Gobraahmanebhyah:

Subham bhavatu..... (Gothra uchhaara)

Triyaarusheya Pravaraanvita Gothrothpanna

..... Sarma naamadheyasya Ahambho Abhivaadaye...

Aachamanam: Perform Aachamanam again,

Samarpana

Yasya smrithya cha naamokthya thapaha pooja kriyadhishu
nyunam sampoornatham yaathi sadhyo vande thamachyutham
manthraheenam kriyaheenam bhakthiheenam Ramaapathey
yathkrutham thu maya deva paripoornam thadhasthu mey

Anena Yagnopaveetha dhaaranena bhagavaan Sri Bharathi
Ramana mukhyapraanathargatha Sri Lakshminarayana
preranaya,

Sri Lakshminaaraayna preethyartham

Supreetho varadho bhavathu

Sri Krushnaarpanamasthu

Kaayena vaacha manasendri yairvaa

Buddhyaatmanaa vaa prakrite swabhavath

Karomi yadyat sakalam parasmai

Naarayanayethi samarpayaami

Achyuthaaya namah: Anantaaya Namah: Govindaaya Namah:

Ps:

By and large while the procedure remains same there could be difference in slokas which may be followed as per sampradaya.

Words mentioned within brackets in Sankalpa sloka may change according to the date, time and occasion of changing the Yagnopaveetham.

ಯಜ್ಞೋಪವೀತ ಧಾರಣ ವಿಧಿ

ಜ್ಞಾನಾನಂದ ಮಯಂ ದೇವಂ ನಿರ್ಮಲ ಸ್ವರಿಕಾಕೃತಿಂ
ಆಧಾರಂ ಸರ್ವ ವಿದ್ಯಾನಾಂ ಹಯಗ್ರೀವಮುಪಾಸ್ಮಹೇ

ಶ್ರೀ ಗುರುಭ್ಯೋ ನಮಃ:

ಬ್ರಹ್ಮಾಂತಾ ಗುರವಃ ಸಾಕ್ಷಾದಿಷ್ಟಂ ದೈವಂ ಶ್ರಿಯಃಪತಿಃ
ಆಚಾರ್ಯಾಃ ಶ್ರೀಮದಾಚಾರ್ಯಾಃ ಸಂತು ಮೇ ಜನ್ಮಜನ್ಮನಿ

ಪೂಜ್ಯಾಯ ರಾಘವೇಂದ್ರಾಯ ಸತ್ಯಧರ್ಮರತಾಯ ಚ
ಭಜತಾಂ ಕಲ್ಪವೃಕ್ಷಾಯ ನಮತಾಂ ಕಾಮಧೇನವೇ

ಆಪಾದಮೌಳಿ ಪರ್ಯಂತಂ ಗುರೂಣಾಂ ಆಕೃತೀಂ ಸ್ಮರೇತ್
ತೇನವಿಘ್ನಾಃ ಪ್ರಣಶ್ಯಂತಿ ಸಿದ್ಧಂತಿ ಚ ಮನೋರಥಾಃ

ಶುಕ್ಲಾಂಭರಧರಂ ವಿಷ್ಣುಂ ಶಶಿವರ್ಣಂ ಚತುರ್ಭುಜಂ
ಪ್ರಸನ್ನವದನಂ ಧ್ಯಾಯೇತ್ ಸರ್ವ ವಿಘ್ನಾಪಶಾಂತಾಯೇ

> ಆಚಮನಂ

ಓಂ ಆಚಮ್ಯ -

ಓಂ ಕೇಶವಾಯ ಸ್ವಾಹಾ

ಓಂ ನಾರಾಯಣಾಯ ಸ್ವಾಹಾ

ಓಂ ಮಾಧವಾಯ ಸ್ವಾಹಾ

ಓಂ ಗೋವಿಂದಾಯ ನಮಃ ಓಂ ವಿಷ್ಣವೇ ನಮಃ ಓಂ ಮಧುಸೂದನಾಯ ನಮಃ

ಓಂ ತ್ರಿವಿಕ್ರಮಾಯ ನಮಃ ಓಂ ವಾಮನಾಯ ನಮಃ ಓಂ ಶ್ರೀಧರಾಯ ನಮಃ

ಓಂ ಹೃಷೀಕೇಶಾಯ ನಮಃ ಓಂ ಪದ್ಮನಾಭಾಯ ನಮಃ ಓಂ ದಾಮೋದರಾಯ ನಮಃ

ಓಂ ಸಂಕರ್ಷಣಾಯ ನಮಃ ಓಂ ವಾಸುದೇವಾಯ ನಮಃ ಓಂ ಪ್ರದ್ಯುಮ್ನಾಯ ನಮಃ

ಓಂ ಅನಿರುದ್ಧಾಯ ನಮಃ ಓಂ ಪುರುಷೋತ್ತಮಾಯ ನಮಃ ಓಂ ಅಧೋಕ್ಷಜಾಯ ನಮಃ

ಓಂ ನಾರಸಿಂಹಾಯ ನಮಃ ಓಂ ಅಚ್ಯುತಾಯ ನಮಃ ಓಂ ಜನಾರ್ದನಾಯ ನಮಃ

ಓಂ ಉಪೇಂದ್ರಾಯ ನಮಃ ಓಂ ಹರಯೇ ನಮಃ ಓಂ ಶ್ರೀಕೃಷ್ಣಾಯ ನಮಃ

> ಪ್ರಾಣಾಯಾಮಃ

ಪ್ರಣವಸ್ಯ ಪರಬ್ರಹ್ಮಋಷಿಃ ಪರಮಾತ್ಮಾ ದೇವತಾ

ದೈವೀ ಗಾಯತ್ರಿ ಚ್ಚಂದಃ ಪ್ರಾಣಾಯಾಮೇ ವಿನಿಯೋಗಃ

ಓಂ ಭೂಃ | ಓಂ ಭುವಃ | ಓಂ ಸುವಃ | ಓಂ ಮಹಃ | ಓಂ ಜನಃ | ಓಂ ತಪಃ |

ಓಂ ಸತ್ಯಮ್ | ಓಂ ತಥ್ವವಿತುರ್ವರೇಣ್ಯಂ ಭರ್ಗೋ ದೇವಸ್ಯ ಧೀಮಹಿ |

ಧಿಯೋ ಯೋ ನಃ ಪ್ರಚೋದಯಾತ್ ||

ಓಮಾಪೋ ಜ್ಯೋತೀ ರಸೋಉಮೃತಂ ಬ್ರಹ್ಮ ಭೂರ್ಭುವಸ್ಸುವರೋಮ್ ||

> ಸಂಕಲ್ಪಮ್

ಶ್ರೀ ಗೋವಿಂದ - ಗೋವಿಂದ...

ಶುಭೇ, ಶೋಭನ ಮುಹುರ್ತೇ, ಶ್ರೀ ಮಹಾವಿಷ್ಣೋರಾಜ್ಞಯಾ, ಪ್ರವರ್ತ ಮಾನಸ್ಯ,

ಅದ್ಯ ಬ್ರಹ್ಮಣಃ, ದ್ವಿತೀಯ ಪರಾರ್ಥೇ, ಶ್ವೇತವರಾಹ ಕಲ್ಪೇ,

ವೈವಶ್ವತ ಮನ್ವಂತರೇ, ಅಷ್ಟವಿಂಶತತಿಮೇ ಕಲಿಯುಗೇ, ಕಲಿ ಪ್ರಥಮ ಚರಣೇ,

ಮೇರೋರ್ದಕ್ಷಿಣ ದಿಗ್ಭಾಗೇ; ಜಂಬೂ ದ್ವೀಪೇ, ಭರತ ವರ್ಷೇ, ಭರತ ಖಂಡೇ,

ಶಾಲಿವಾಹನಶಕೇ, ಬೌದ್ಧಾವತಾರೇ, ದಂಡಕಾರಣ್ಯಾ, ಗೋದಾವರ್ಯಾಃ, ದಕ್ಷಿಣೇತೀರೇ,
ರಾಮಕ್ಷೇತ್ರೇ, ಸ್ವಗೃಹೇ-ಶೋಭನ ಗೃಹೇ' ಸನ್ನಿಧೌ, ಅಸ್ಮಿನ್, ವರ್ತಮಾನ,
ವ್ಯಾವಹಾರಿಕ, ಚಾಂದ್ರಮಾನೇನ, ... ಸಂವತ್ಸರೇ, ... ಅಯನೇ,ಋತೇ, ... ಮಾಸೇ,
... ಪಕ್ಷೇ, ... ತಿಥೌ, ... ವಾಸರೇ, ... ಶುಭ ನಕ್ಷತ್ರ, ಶುಭ ಯೋಗ, ಶುಭ ಕರಣ,
ಏವಂಗುಣ, ವಿಶೇಷಣ, ವಿಶಿಷ್ಟಾಯಾಂ, ಶುಭ ತಿಥೌ,
..... ಗೋತ್ರೋತ್ಪನ್ನ ನಾಮಧೇಯಸ್ಯ, ಮಮ,
ಶ್ರೌತ ಸ್ಮಾರ್ತ ವಿಧಿವಿಹಿತ,
ನಿತ್ಯಕರ್ಮ ಸದಾಚಾರ ಅನುಷ್ಠಾನ ಯೋಗ್ಯತಾಸಿದ್ಧ್ಯರ್ಥಂ,
(ಜಾತಾಸೌಚ, ಮೃತಾಸೌಚ ಜನಿತ ದೊಷ ಪ್ರಾಯಶ್ಚಿತ್ತಾರ್ತಮ್)
ಬ್ರಹ್ಮತೇಜೋಭಿವೃದ್ಧ್ಯರ್ಥಮ್, ಶ್ರೀ ಭಾರತೀರಮಣ ಮುಖ್ಯಪ್ರಾಣಾಂತರ್ಗತ
ಶ್ರೀ ಲಕ್ಷ್ಮೀನಾರಾಯಣ ಪ್ರೇರಣಾಯ, ಶ್ರೀ ಲಕ್ಷ್ಮೀನಾರಾಯಣ ಪ್ರೀತ್ಯರ್ಥಮ್
ನೂತನ ಯಜ್ಞೋಪವೀತ ಧಾರಣಂ ಕರಿಷ್ಯೇ !

> ಯಜ್ಞೋಪವೀತ ಸಂಸ್ಕಾರಮ್

New Yagnopaveetham should be kept in a plate (copper or silver or brass) and sanctified by sprinkling water from Kalasha paathra by reciting Gaayathri manthra. Smear Turmeric powder and Kunkuma to the Yagnopaveetham.

> ಗಾಯತ್ರೀ ಮಂತ್ರಂ:

ಓಂ ಭೂರ್ಭುವಸ್ಸುವಃ
ತಥ್ವಿತುರ್ವರೇಣ್ಯಂ
ಭರ್ಗೋ ದೇವಸ್ಯ ಧೀಮಹಿ
ಧಿಯೋ ಯೋ ನಃ ಪ್ರಚೋದಯಾತ್

> ಜಲಾಭಿಮಂತ್ರಣಂ

Sprinkle water (Prokshana) from Kalasha paathra with the following manthra

ಓಂ ಆಪೋ ಹಿಷ್ಠಾ ಮಯೋಭುವಃ | ತಾ ನ ಉರ್ಜೇ ದಧಾತನ |
ಮಹೇರಣಾಯ ಚಕ್ಷಸೇ | ಯೋ ವಃ ಶಿವತಮೋ ರಸಃ |
ತಸ್ಯ ಭಾಜಯತೇ ಹನಃ | ಉಷತೀರಿವ ಮಾತರಃ |
ತಸ್ಮಾ ಅರಂಗ ಮಾಮ ವಃ | ಯಸ್ಯ ಕ್ಷಯಾಯ ಜಿನ್ವಥ |
ಆಪೋ ಜನಯಥಾ ಚ ನಃ |

> ಪ್ರಾಣ ಪ್ರತಿಷ್ಠ...

ಓಂ! ಅಸುನೀತೇ ಪುನರಸ್ಮಾಸು ಚಕ್ಷುಃ ಪುನಃ
ಪ್ರಾಣಮಿಹನೋದೇಹಿ ಭೋಗಮ್
ಜ್ಯೋಕ್ ಪಶ್ಯೇಮ ಸೂರ್ಯಮುಚ್ಚರಂತ
ಮನುಮತೇ ಮೃಳಯಾ ನಃ ಸ್ವಸ್ತಿಃ
ಇತಿ ಪ್ರಾಣಪ್ರತಿಷ್ಠಾಪನಂ ಕೃತ್ವಾ

ಓಂ! ನಮೋ ನಾರಾಯಣಾಯ (8 times)

> Invocation of the Presiding Deities

ಬ್ರಹ್ಮ

ಬ್ರಹ್ಮಜಜ್ಞಾನಂ ಪ್ರಥಮಂ ಪುರಸ್ತಾದ್ ವಿಸೀಮತಃ ಸುರುಚೋವೇನ ಆವಃ
ಸಭುಧ್ಯಾ ಉಪಮಾ ಅಸ್ಯ ವಿಷ್ವಾಸ್ಸತಶ್ಚ ಯೋನಿಮಸತಶ್ಚ ವಿವಃ

ಓಂ! ವೇದಾತ್ಮನಾಯವಿದ್ಮಹೇ
ಹಿರಣ್ಯಗರ್ಭಾಯ ಧೀಮಹಿ
ತನ್ನೋಬ್ರಹ್ಮ ಪ್ರಚೋದಯಾತ್

ರುದ್ರ

ತ್ಯಂಬಕಂ ಯಜಾಮಹೇ ಸುಗಂಧಿಂ ಪುಷ್ಪಿ ವರ್ಧನಂ
ಉರ್ವಾರುಕಮಿವ ಬಂಧನಾನ್ಮೃತ್ಯೋರ್ಮುಕ್ಷೀಯ ಮಾಉಮೃತಾ"ತ್

ತತ್ಪರುಷಾಯ ವಿದ್ಮಹೇ ಮಹಾದೇವಾಯ ಧೀಮಹಿ
ತನ್ನೋ ರುದ್ರಃ ಪ್ರಚೋದಯಾತ್

ವಿಷ್ಣು

ಇದಂ ವಿಷ್ಣುರ್ವಿಚಕ್ರಮೇ ತ್ರೇಧಾ ನಿದಧೇ ಪದಮ್
ಸಮೂಢಮಸ್ಯ ಪಾಗ್‌ಮ್ ಸುರೇ

ಓಂ ನಾರಾಯಣಾಯ ವಿದ್ಮಹೇ
ವಾಸುದೇವಾಯ ಧೀಮಹಿ
ತನ್ನೋ ವಿಷ್ಣುಃ ಪ್ರಚೋದಯಾತ್

ನಾರಾಯಣಾಯ ಪರಿಪೂರ್ಣ ಗುಣಾರ್ಣವಾಯ
ವಿಶ್ವೋದಯ ಸ್ಥಿತಿಲಯೋ ನ್ನಿಯತಿ ಪ್ರದಾಯ
ಜ್ಞಾನಪ್ರದಾಯ ವಿಭುಧಾಸುರ ಸೌಖ್ಯ ದುಃಖ
ಸತ್ಕಾರಣಾಯ ವಿತತಾಯ ನಮೋ ನಮಸ್ತೇ

> ನವತಂತು ದೇವತಾಹ್ವಾನಂ

ಓಂಕಾರೋಗ್ನಿಶ್ಚ ನಾಗಶ್ಚ ಸೋಮಃ ಪಿತೃಪ್ರಜಾಪತೀ
ವಾಯುಸೂರ್ಯೌ ವಿಶ್ವೇದೇವಾ ಇತ್ಯೇತಾಸ್ತಂತುದೇವತಾಃ
ತಂತುದೇವತಾನಾಮಾವಾಹಯಾಮಿ!

ಓಂ!ಕಾರಂ ಪ್ರಥಮತಂತೌ ಆವಾಹಯಾಮಿ
ಅಗ್ನಿಂ ದ್ವಿತೀಯತಂತೌ ಆವಾಹಯಾಮಿ
ನಾಗಾನ್ ತೃತೀಯತಂತೌ ಆವಾಹಯಾಮಿ
ಸೋಮಂ ಚತುರ್ಥತಂತೌ ಆವಾಹಯಾಮಿ
ಪಿತೃನ್ ಪಂಚಮತಂತೌ ಆವಾಹಯಾಮಿ
ಪ್ರಜಾಪತಿಮ್ ಷಷ್ಠತಂತೌ ಆವಾಹಯಾಮಿ
ವಾಯುಂ ಸಪ್ತಮತಂತೌ ಆವಾಹಯಾಮಿ
ಸೂರ್ಯಮ್ ಅಷ್ಟಮತಂತೌ ಆವಾಹಯಾಮಿ

ವಿಶ್ವೇದೇವಾನ್ ನವಮತಂತೌ ಆವಾಹಯಾಮಿ

ಋಗ್ವೇದಂ ಪ್ರಥಮದೋರಕೇ ಆವಾಹಯಾಮಿ
ಯಜುರ್ವೇದಂ ದ್ವಿತೀಯದೋರಕೇ ಆವಾಹಯಾಮಿ
ಸಾಮವೇದಂ ತೃತೀಯದೋರಕೇ ಆವಾಹಯಾಮಿ

ವಾಮನಂ ಸ್ಮರೇತ್

ಅಜಿನ ದಂಡ ಕಮಂಡಲ ಮೇಖಲ ರುಚಿರ ಪಾವನ ವಾಮನ ಮೂರ್ತಯೇ |
ಮಿತ ಜಗತ್ರಿತಯಾಯ ಜಿತಾರಯೆ ನಿಗಮ ವಾಕ್ಸಟವೇ ವಟವೇ ನಮಃ |

> ಸೂರ್ಯನಾರಾಯಣ

ಧ್ಯೇಯಃ ಸದಾ ಸವಿತೃಮಂಡಲ ಮಧ್ಯವರ್ತೀ
ನಾರಾಯಣ ಸರಸಿಜಾಸನ ಸನ್ನಿವಿಷ್ಟಃ
ಕೇಯೂರವಾನ್ ಮಕರಕುಂಡಲವಾನ್ ಕಿರೀಟೀ
ಹಾರೀ ಹಿರಣ್ಮಯವಪುಃ ಧೃತ ಶಂಖ ಚಕ್ರಃ

ಉದುತ್ತಂ ಜಾತವೇದಸ್ಂ ದೇವಂ ವಹಂತಿ ಕೇತವಃ ದೃಶೇ ವಿಸ್ವಾಯ ಸೂರ್ಯಂ

With above manthra, Yagnopaveetham should be shown to the Sun God with Savithru naamaka Narayana as antharyaami.

> ಯಜ್ಞೋಪವೀತ ಧಾರಣಮ್

ಯಜ್ಞೋಪವೀತಂ ಇತಿ ಮಂತ್ರಸ್ಯ, ಪರಬ್ರಹ್ಮಋಷಿಃ
ಪರಮಾತ್ಮಾ ದೇವತಾ, ತ್ರಿಷ್ಟುಪ್ ಚ್ಚಂದಃ
ಯಜ್ಞೋಪವೀತ ಧಾರಣೇ ವಿನಿಯೋಗಃ

Wear Yagnopaveetham one by one reciting the following manthra three times. While wearing Yagnopaveetham it should be held by both hands, the knot in the Yagnopaveetham being held above by the right hand facing upwards.

> ಯಜ್ಞೋಪವೀತ ಧಾರಣ ಮಂತ್ರಂ

ಯಜ್ಞೋಪವೀತಂ ಪರಮಂ ಪವಿತ್ರಂ ಪ್ರಜಾಪತೇರ್ಯತ್ಸಹಜಂ ಪುರಸ್ತಾತ್
ಆಯುಷ್ಯಮಗ್ರ್ಯಂ ಪ್ರತಿಮುಂಚ ಶುಭ್ರಂ ಯಜ್ಞೋಪವೀತಂ ಬಲಮಸ್ತು ತೇಜಃ

In case of a Brahmachari only one Yagnopaveetham is prescribed, whereas for a Grihastha three or four is prescribed according to their sampradaya.

While wearing the subsequent Yagnopaveethams the following sankalpa should be recited along with the Yagnopaveetha dhaarana manthra as said above.

Second one: Mama Grihasthaasrama योग्यथा सिद्ध्यर्थम्
द्वितीयं यagnopaveetha dhaaranam karishye

Third one: Uttareeyartham thrutheeya Yagnopaveetha
dhaaranam karishye

Fourth one: Daanaartham Chaturtha Yagnopaveetha
dhaaranam karishye

Yagnopaveethams should be worn, one by one as said above and every time Aachamanam should be performed and Gayathri should be recited.

Remove old Yagnopaveetham after performing Aachamanam and at least reciting Dasa Gayathri. It should be removed from below the navel by reciting the following Visarjana manthra. Old Yagnopaveetham should be dropped into water or on a Tree and should not be thrown into garbage.

> ಯಜ್ಞೋಪವೀತ ವಿಸರ್ಜನ ಮಂತ್ರಂ

ಉಪವೀತಮ್ ಭಿನ್ನತಂತುಂ ಜೀರ್ಣಂ ಕಸ್ಮಲ ದೂಷಿತಂ
ವಿಸೃಜಾಮಿ ಜಲೇ ಬ್ರಹ್ಮಣ್ ವರ್ಚೋ ಧೀರ್ಘಾಯುರಸ್ತುಮೇ

ಚತುಸ್ಸಾಗರ ಪರ್ಯಂತಂ ಗೋ ಬ್ರಾಹ್ಮಣೇಭ್ಯಃ ಶುಭಂ ಭವತು

... ಪ್ರವರಾನ್ವಿತ ಗೋತ್ರೋತ್ಪನ್ನ ಶರ್ಮ ಅಹಂ ಭೋ ಅಭಿವಾದಯೇ

> ಸಮರ್ಪಣ

ಯಸ್ಯ ಸ್ತೃತ್ಯಾಚ ನಾಮೋಕ್ತ್ಯಾ ತಪಸ್ಸಂಧ್ಯಾ ಕ್ರಿಯಾದಿಷು
ನ್ಯೂನಂ ಸಂಪೂರ್ಣತಾಂ ಯಾತಿ ಸಧ್ಯೋ ವಂದೇ ತಮಚ್ಯುತಮ್
ಮಂತ್ರಹೀನಂ ಕ್ರಿಯಾಹೀನಂ ಭಕ್ತಿಹೀನಂ ರಮಾಪತೇ
ಯತ್ಕೃತಂತು ಮಯಾ ದೇವ ಪರಿಪೂರ್ಣಂ ತದಸ್ತುಮೇ

ಅನೇನ ಯಜ್ಞೋಪವೀತ ಧಾರಣೇನ ಭಗವಾನ್ ಭಾರತೀರಮಣ ಮುಖ್ಯ ಪ್ರಾಣಾಂತರ್ಗತ ಶ್ರೀ
ಲಕ್ಷ್ಮೀನಾರಾಯಣ ಪ್ರೇರಣಾಯ, ಶ್ರೀ ಲಕ್ಷ್ಮೀನಾರಾಯಣ ಪ್ರೀಯಂತಾಂ ವರದೋ ಭವತು ಶ್ರೀ
ಕೃಷ್ಣಾರ್ಪಣಮಸ್ತು

ಕಾಯೇನ ವಾಚಾ ಮನಸೇಂದ್ರಿಯೈರ್ವಾ
ಬುದ್ಧ್ಯಾಉತ್ತಮಾ ವಾ ಪ್ರಕೃತೇ ಸ್ವಭಾವಾತ್
ಕರೋಮಿ ಯದ್ಯತ್ಸಕಲಂ ಪರಸ್ಮೈ ಶ್ರೀಮನ್ನಾರಾಯಣಾಯೇತಿ ಸಮರ್ಪಯಾಮಿ
ಅಚ್ಯುತಾಯ ನಮಃ: ಅನಂತಾಯ ನಮಃ: ಗೋವಿಂದಾಯ ನಮಃ:

यज्ञोपवीत धारण विधि

इजानानंद मयं देवं निर्मल स्पठिकाकृतिं
आधारं सर्व विद्यानां हयग्रीवमुपास्महे

श्री गुरुभ्यो नमः

ब्रह्मांता गुरवः साक्षादिष्टं दैवं श्रियःपतिः
आचार्याः श्रीमदाचार्याः संतु मे जन्मजन्मनि

पूज्याय राघवेन्द्राय सत्यधर्मरताय च
भजतां कल्पवृक्षाय नमतां कामधेनवे

आपादमौलि पर्यंतं गुरुणां आकृतीं स्मरेत्
तेनविघ्नाः प्रणश्यन्ति सिद्ध्यन्ति च मनोरथाः

शुक्लांभरधरं विष्णुं शशिवर्णं चतुर्भुजं

प्रसन्नवदनं ध्यायेत् सर्व विघ्नौपशांताये

> आचमन०

ओं आचम्य -

ओं केशवाय स्वाहा

ओं नारायणाय स्वाहा

ओं माधवाय स्वाहा

ओं गोविंदाय नमः ओं विष्णवे नमः ओं मधुसूदनाय नमः

ओं त्रिविक्रमाय नमः ओं वामनाय नमः ओं श्रीधराय नमः

ओं हृषीकेशाय नमः ओं पद्मनाभाय नमः ओं दामोदराय नमः

ओं संकर्षणाय नमः ओं वासुदेवाय नमः ओं प्रद्युम्नाय नमः

ओं अनिरुद्धाय नमः ओं पुरुषोत्तमाय नमः ओं अधोक्षजाय नमः

ओं नारसिंहाय नमः ओं अच्युताय नमः ओं जनार्धनाय नमः

ओं उपेन्द्राय नमः ओं हरये नमः ओं श्रीकृष्णाय नमः

> प्राणायामः

प्रणवस्य परब्रह्मऋषिः परमात्मा देवता

दैवी गायत्रि च्चंदः प्राणायामे विनियोगः

ओं भूः | ओं भुवः | ओ० सुवः | ओं महः | ओं जनः | ओं तपः |

ओ० सत्यम् | ओं तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि |

धियो यो नः प्रचोदयात् ||

ओमापो ज्योती रसोऽमृतं ब्रह्म भूर्भुवस्सुवरोम् ||

> संकल्पम्

श्री गोविंद - गोविंद...

शुभे, शोभने मुहूर्ते, श्री महाविष्णोराङ्गया, प्रवर्तमानस्य,

अद्य ब्रह्मणः, द्वितीय परार्थे, श्वेतवराह कल्पे,
वैवश्वत मन्वंतरे, अष्टविंशततिमे कलियुगे, कलि प्रथम चरणे,
मेरोर्दक्षिण दिग्भागे; जंबू द्वीपे, भरत वर्षे, भरत खंडे,
शालिवाहनशके, बौद्धावतारे, दंडकारण्या, गोदावर्याः, दक्षिणेतीरे, रामक्षेत्रे, स्वगृहे-
शोभन गृहे सन्निधौ, अस्मिन्, वर्तमान, व्यावहारिक, चांद्रमानेन, ... संवत्सरे, ...
अयने, ऋते, ... मासे, ... पक्षे, ... तिथौ, ... वासरे, ... शुभ नक्षत्र, शुभ योग, शुभ
करण,
एवंगुण, विशेषण, विशिष्टायां, शुभ तिथौ,
..... गोत्रोत्पन्न नामधेयस्य, मम,
श्रौत स्मार्त विधिविहित,
नित्यकर्म सदाचार अनुष्ठान योग्यतासिद्ध्यर्थ,
(जातासौच, मृतासौच जनित दोष प्रायश्चित्तार्तम्)
ब्रह्मतेजोभिवृद्ध्यर्थम्, श्री भारतीरमण मुख्यप्राणांतर्गत
श्री लक्ष्मीनारायण प्रेरणाय, श्री लक्ष्मीनारायण प्रीत्यर्थम्
नूतन यज्ञोपवीत धारणं करिष्ये !

> यज्ञोपवीत संस्कारम्

New Yagnopaveetham should be kept in a plate (copper or silver or brass) and sanctified by sprinkling water from Kalasha paathra by reciting Gaayathri manthra. Smear Turmeric powder and Kunkuma to the Yagnopaveetham.

> गायत्री मंत्रः

ओं भूर्भुवस्सुवः तत्सवितुर्वरेण्यं
भर्गो देवस्य धीमहि धियो यो नः प्रचोदयात्

> जलाभिमन्त्रण०

Sprinkle water (Prokshana) from Kalasha paathra with the following manthra

ओं आपो हिष्ठा मयोभुवः । ता न ऊर्जे दधातन ।

महेरणाय चक्षसे । यो वः शिवतमो रसः ।

तस्य भाजयते हनः । उषतीरिव मातरः ।

तस्मा अरंग माम वः । यस्य क्षयाय जिन्वथ ।

आपो जनयथा च नः ।

> प्राण प्रतिष्ठ...

ओ०! असुनीते पुनरस्मासु चक्षुः पुनः

प्राणमिहनोदेहि भोगम्

ज्योक् पश्येम सूर्यमुच्छरन्त

मनुमते मृळया नः स्वस्तिः

इति प्राणप्रतिष्ठापन० कृत्वा

ओं! नमो नारायणाय (8 times)

> Invocation of the Presiding Deities

ब्रह्म

ब्रह्मजङ्गानं प्रथमं पुरस्ताद् विसीमतः सुरुचोवेन आवः

सभुध्न्या उपमा अस्य विष्टास्सतश्च योनिमसतश्च विवः

ओं! वेदात्मनायविद्महे

हिरण्यगर्भाय धीमहि

तन्नोब्रह्म प्रचोदयात्

रुद्र

त्र्यंबकं यजामहे सुगंधिं पुष्टिं वर्धनं
उर्वारुकमिव बंधनान्मृत्योर्मुक्षीय माउमृता"त्
तत्पुरुषाय विद्महे महादेवाय धीमहि
तन्नो रुद्रः प्रचोदयात्

विष्णु

इदं विष्णुर्विचक्रमे त्रेधा निदधे पदम्
समूढमस्य पागम् सुरे

ओं नारायणाय विद्महे
वासुदेवाय धीमहि
तन्नो विष्णुः प्रचोदयात्

नारायणाय परिपूर्ण गुणार्णवाय
विश्वोदय स्थितिलयो न्नियति प्रदाय
इज्ञानप्रदाय विभुधासुर सौख्य दुःख
सत्कारणाय वितताय नमो नमस्ते

> नवत०तु देवताह्वान०

ओ०कारो०ग्निश्च नागश्च सोमः पितृप्रजापती
वायुसूर्यौ विश्वेदेवा इत्येतास्त०तुदेवताः
त०तुदेवतानामावाहयामि!

ओ०कार० प्रथमत०तौ आवाहयामि
अग्नि० द्वितीयत०तौ आवाहयामि
नागान् तृतीयत०तौ आवाहयामि
सोम० चतुर्थत०तौ आवाहयामि
पितृन् प०चमत०तौ आवाहयामि

प्रजापतिम् षष्टतन्तौ आवाहयामि
वायुं सप्तमतन्तौ आवाहयामि
सूर्यम् अष्टमतन्तौ आवाहयामि
विश्वेदेवान् नवमतन्तौ आवाहयामि

ऋग्वेदं प्रथमदोरके आवाहयामि
यजुर्वेदं द्वितीयदोरके आवाहयामि
सामवेदं तृतीयदोरके आवाहयामि

वामनं स्मरेत्

अजिन दंड कमंडल मेखल रुचिर पावन वामन मूर्तये ।
मित जगत्रितयाय जितारये निगम वाक्पटवे वटवे नमः ।

> सूर्यनारायण

ध्येयः सदा सवितृमण्डल मध्यवर्ती
नारायण सरसिजासन सन्निविष्टः
केयूरवान् मकरकुण्डलवान् किरीटी
हारी हिरण्मयवपुः धृत शंख चक्रः

उदुत्यं जातवेदस् देव वहन्ति केतवः दृशे विस्वाय सूर्यं

With above manthra, Yagnopaveetham should be shown to the Sun God with Savithru naamaka Narayana as antharyaami.

> यज्ञोपवीत धारणम्

यज्ञोपवीतं इति मन्त्रस्य, परब्रह्मऋषिः
परमात्मा देवता, त्रिष्टुप् च्यन्दः
यज्ञोपवीत धारणे विनियोगः

Wear Yagnopaveetham one by one reciting the following manthra three times. While wearing Yagnopaveetham it should be held by both hands, the knot in the Yagnopaveetham being held above by the right hand facing upwards.

> यज्ञोपवीत धारण मंत्र०

यज्ञोपवीत० परम० पवित्र० प्रजापतेर्यत्सहज० पुरस्तात्
आयुष्यमग्र्य० प्रतिमुञ्च शुभ्र० यज्ञोपवीत० बलमस्तु तेजः

In case of a Brahmachari only one Yagnopaveetham is prescribed, whereas for a Grihastha three or four is prescribed according to their sampradaya.

While wearing the subsequent Yagnopaveethams the following sankalpa should be recited along with the Yagnopaveetha dhaarana manthra as said above.

Second one:

Mama Grihasthaasrama योग्यथा सिद्ध्यर्थम्
द्वितीयं यज्ञोपवेष्टा धारणम् करिष्ये

Third one: Uttareeyartham thrutheeya Yagnopaveetha
dhaaranam karishye

Fourth one: Daanaartham Chaturtha Yagnopaveetha
dhaaranam karishye

Yagnopaveethams should be worn, one by one as said above and every time Aachamanam should be performed and Gayathri should be recited.

Remove old Yagnopaveetham after performing Aachamanam and at least reciting Dasa Gayathri. It should be removed from below the navel by reciting the following Visarjana manthra.

Old Yagnopaveetham should be dropped into water or on a Tree and should not be thrown into garbage.

> యజ్ఞోపవీత వिसర్జన మంత్రం

ఉపవీతమ్ భిన్నతంత్రం జీర్ణం కస్మల దూషితం

విసృజామి జలై బ్రహ్మణ్ వర్చో ధీర్ఘాయురస్తుమే

చతుర్స్సాగర పర్యంతం గో బ్రాహ్మణేభ్యః శుభం భవతు

... ప్రవరాన్విత గోత్రోత్పన్న శర్మ..... అహం భో అభివాదయే

> సమర్పణ

యస్య స్మృత్యాచ నామోక్త్యా తపస్సంధ్యా క్రియాదిషు

న్యూనం సంపూర్ణతాం యాతి సధ్యో వందే తమచ్యుతమ్

మంత్రహీనం క్రియాహీనం భక్తిహీనం రమాపతే

యత్కృతంత్రం మయా దేవ పరిపూర్ణం తదస్తుమే

అనేన యజ్ఞోపవీత ధారణేన భగవాన్ భారతీరమణ ముఖ్య ప్రాణాంతర్గత శ్రీ లక్ష్మీనారాయణ

ప్రేరణాయ, శ్రీ లక్ష్మీనారాయణ ప్రీయంతాం వరదో భవతు శ్రీ కృష్ణార్పణమస్తు

కాయేన వాచా మనసేంద్రియైర్వా బుద్ధ్యాత్మనా వా ప్రకృతే స్వభావాత్

కరోమి యద్యత్సకలం పరస్మై శ్రీమన్నారాయణాయేతి సమర్పయామి

అచ్యుతాయ నమః అనంతాయ నమః గోవిందాయ నమః

యజ్ఞోపవీత ధారణ విధి

జ్ఞానానంద మయం దేవం నిర్మల స్పృహకృతం

ఆధారం సర్వ విద్యానాం హయగ్రీవముపాస్మహే

శ్రీ గురుభ్యో నమః

బ్రహ్మాంతా గురవః సాక్షాదీష్టం దైవం శ్రేయఃపతిః

ఆచార్యాః శ్రీమదాచార్యాః సంతు మే జన్మజన్మని

పూజ్యాయ రాఘవేంద్రాయ సత్యధర్మరతాయ చ
భజతాం కల్పవృక్షాయ నమతాం కామధేనవే

ఆపాదమౌళి పర్యంతం గురూణాం ఆకృతీం స్మరేత్
తేనవిఘ్నాః ప్రణశ్యంతి సిద్ధ్యంతి చ మనోరథాః

శుక్లాంభరధరం విష్ణుం శశివర్ణం చతుర్భుజం
ప్రసన్నవదనం ధ్యాయేత్ సర్వ విఘ్నోపశాంతాయే

> ఆచమనం

ఓం ఆచమ్య -

ఓం కేశవాయ స్వాహా

ఓం నారాయణాయ స్వాహా

ఓం మాధవాయ స్వాహా

ఓం గోవిందాయ నమః ఓం విష్ణవే నమః ఓం మధుసూదనాయ నమః

ఓం త్రివిక్రమాయ నమః ఓం వామనాయ నమః ఓం శ్రీధరాయ నమః

ఓం హృషీకేశాయ నమః ఓం పద్మనాభాయ నమః ఓం దామోదరాయ నమః

ఓం సంకర్షణాయ నమః ఓం వాసుదేవాయ నమః ఓం ప్రద్యుమ్నాయ నమః

ఓం అనిరుద్ధాయ నమః ఓం పురుషోత్తమాయ నమః ఓం అధోక్షజాయ నమః

ఓం నారసింహాయ నమః ఓం అచ్యుతాయ నమః ఓం జనార్ధనాయ నమః

ఓం ఉపేంద్రాయ నమః ఓం హరయే నమః ఓం శ్రీకృష్ణాయ నమః

> ప్రాణాయామః

ప్రణవస్య పరబ్రహ్మఋషిః పరమాత్మా దేవతా

దైవీ గాయత్రి చ్ఛందః ప్రాణాయామే వినియోగః

ఓం భూః | ఓం భువః | ఓం సువః | ఓం మహాః | ఓం జనః | ఓం తపః |

ఓం సత్యమ్ | ఓం తథ్యవితుర్వరేణ్యం భగ్గో దేవస్య ధీమహి |

ధియో యో నః ప్రచోదయాత్ ||

ఓమాపో జ్యోతి రసోఽమృతం బ్రహ్మ భూర్భువస్సువరోమ్ ||

> సంకల్పమ్

శ్రీ గోవింద - గోవింద...

శుభే, శోభన ముహూర్తే, శ్రీ మహావిష్ణోరాజ్ఞయా, ప్రవర్త మానస్య,

అద్య బ్రహ్మణః, ద్వితీయ పరార్ధే, శ్వేతవరాహ కల్పే,

వైవశ్వత మన్వంతరే, అష్టవింశతతిమే కలియుగే, కలి ప్రథమ చరణే,

మేరోర్దక్షిణ దిగ్భాగే; జంబూ ద్వీపే, భరత వర్షే, భరత ఖండే,

శాలివాహనశకే, బౌద్ధావతారే, దండకారణ్యా, గోదావర్యాః, దక్షిణేతీరే, రామక్షేత్రే, స్వగృహే-

శోభన గృహే' సన్నిధౌ, అస్మిన్, వర్తమాన, వ్యావహారిక, చాంద్రమానేన, ...

సంవత్సరే, ... అయనే,ఋతే, ... మాసే, ... పక్షే, ... తిథౌ, ... వాసరే, ... శుభ

నక్షత్ర, శుభ యోగ, శుభ కరణ,

ఏవంగుణ, విశేషణ, విశిష్టాయాం, శుభ తిథౌ,

..... గోత్రోత్పన్న నామధేయస్య, మమ,

శ్రౌత స్మార్త విధివిహిత,

నిత్యకర్మ సదాచార అనుష్ఠాన యోగ్యతాసిద్ధ్యర్థం,

(జాతాసౌచ, మృతాసౌచ జనిత దోష ప్రాయశ్చిత్తార్తమ్)

బ్రహ్మతేజోభివృద్ధ్యర్థమ్, శ్రీ భారతీరమణ ముఖ్యప్రాణాంతర్గత

శ్రీ లక్ష్మీనారాయణ ప్రేరణాయ, శ్రీ లక్ష్మీనారాయణ ప్రీత్యర్థమ్

నూతన యజ్ఞోపవీత ధారణం కరిష్యే !

> యజ్ఞోపవీత సంస్కారమ్

New Yagnopaveetham should be kept in a plate (copper or silver or brass) and sanctified by sprinkling water from Kalasha paathra by reciting Gaayathri manthra. Smear Turmeric powder and Kunkuma to the Yagnopaveetham.

> గాయత్రీ మంత్రం:

ఓం భూర్భువస్సువః తద్ధన్వితర్వరేణ్యం
భర్గో దేవస్య ధీమహి ధియో యో నః ప్రచోదయాత్

> జలాభిమంత్రణం

Sprinkle water (Prokshana) from Kalasha paathra with the following manthra

ఓం ఆపో హిష్ఠా మయోభువః | తా న ఊర్ధ్వే దధాతన |
మహీరణాయ చక్షసే | యో వః శివతమో రసః |
తస్య భాజయతే హనః | ఉషతీరివ మాతరః |
తస్మా అరంగ మామ వః | యస్య క్షయాయ జిన్వథ |
ఆపో జనయథా చ నః |

> ప్రాణ ప్రతిష్ఠ...

ఓం! అసునీతే పునరస్మాసు చక్షుః పునః
ప్రాణమిహనోదేహి భోగమ్
జ్యోక్ పశ్యేమ సూర్యముచ్ఛరంత
మనుమతే మృళయా నః స్వస్తిః
ఇతి ప్రాణప్రతిష్ఠాపనం కృత్వా

ఓం! నమో నారాయణాయ (8 times)

> Invocation of the Presiding Deities

బ్రహ్మ

బ్రహ్మజ్ఞానం ప్రథమం పురస్తాద్ విసీమతః సురుచోవేన ఆవః

సభుద్భ్యా ఉపమా అస్య విష్టాస్సతశ్చ యోనిమసతశ్చ వివః

ఓం! వేదాత్మనాయవిద్యహే

హిరణ్యగర్భాయ ధీమహి

తన్నోబ్రహ్మ ప్రచోదయాత్

రుద్ర

త్యంబకం యజామహే సుగంధిం పుష్టి వర్ధనం

ఉర్వారుకమివ బంధనాన్మృత్యోర్ముక్షీయ మాఽమృతా"త్

తత్పురుషాయ విద్యహే మహాదేవాయ ధీమహి

తన్నో రుద్రః ప్రచోదయాత్

విష్ణు

ఇదం విష్ణుర్వచక్రమే త్రేధా నిదధే పదమ్

సమూడమస్య పాగమ్ సురే

ఓం నారాయణాయ విద్యహే

వాసుదేవాయ ధీమహి

తన్నో విష్ణుః ప్రచోదయాత్

నారాయణాయ పరిపూర్ణ గుణార్ణవాయ

విశ్వోదయ స్థితిలయోన్నియతి ప్రదాయ

జ్ఞానప్రదాయ విభుధాసుర సౌఖ్య దుఃఖ

సత్కారణాయ వితతాయ నమో నమస్తే

> నవతంతు దేవతాహ్వానం

ఓంకారోఽగ్నిశ్చ నాగశ్చ సోమః పితృప్రజాపతీ
వాయుసూర్యౌ విశ్వేదేవా ఇత్యేతాస్తంతుదేవతాః
తంతుదేవతానామావాహయామి!

ఓం!కారం ప్రథమతంతౌ ఆవాహయామి
అగ్నిం ద్వితీయతంతౌ ఆవాహయామి
నాగాన్ తృతీయతంతౌ ఆవాహయామి
సోమం చతుర్థతంతౌ ఆవాహయామి
పితౄన్ పంచమతంతౌ ఆవాహయామి
ప్రజాపతిమ్ షష్ఠతంతౌ ఆవాహయామి
వాయుం సప్తమతంతౌ ఆవాహయామి
సూర్యమ్ అష్టమతంతౌ ఆవాహయామి
విశ్వేదేవాన్ నవమతంతౌ ఆవాహయామి
ఋగ్వేదం ప్రథమదోరకే ఆవాహయామి
యజుర్వేదం ద్వితీయదోరకే ఆవాహయామి
సామవేదం తృతీయదోరకే ఆవాహయామి

వామనం స్మరేత్

అజిన దండ కమండల మేఖల రుచిర పావన వామన మూర్తయే |
మిత జగత్రితయాయ జితారయే నిగమ వాక్పటవే వటవే నమః |

> సూర్యనారాయణ

ధ్యేయః సదా సవిత్సమండల మధ్యవర్తీ

నారాయణ సరసిజాసన సన్నివిష్టః

కేయూరవాన్ మకరకుండలవాన్ కిరీటీ

హరీ హిరణ్మయవపుః ధృత శంఖ చక్రః

ఉదుత్యం జాతవేదన్ దేవం వహంతి కేతవః దృశే విస్వాయ సూర్యం

With above manthra, Yagnopaveetham should be shown to the Sun God

> యజ్ఞోపవీత ధారణమ్

యజ్ఞోపవీతం ఇతి మంత్రస్య, పరబ్రహ్మఋషిః

పరమాత్మా దేవతా, త్రిష్టుప్ చందః

యజ్ఞోపవీత ధారణే వినియోగః

Wear Yagnopaveetham one by one reciting the following manthra three times. While wearing Yagnopaveetham it should be held by both hands, the knot in the Yagnopaveetham being held above by the right hand facing upwards.

> యజ్ఞోపవీత ధారణ మంత్రం

యజ్ఞోపవీతం పరమం పవిత్రం ప్రజాపతేర్యత్సహజం పురస్తాత్

ఆయుష్యమగ్ర్యం ప్రతిముంచ శుభ్రం యజ్ఞోపవీతం బలమస్తు తేజః

In case of a Brahmachari, only one Yagnopaveetham is prescribed, whereas for a Grihastha three or four is prescribed according to their sampradaya.

While wearing the subsequent Yagnopaveethams the following sankalpa should be recited along with the Yagnopaveetha dhaarana manthra as said above.

Second one: Mama Grihasthaasrama योग्यతా siddhyartham dwiteeya Yagnopaveetha dhaaranam karishye

Third one: Uttareeyartham thrutheeya Yagnopaveetha
dhaaranam karishye

Fourth one: Daanaartham Chaturtha Yagnopaveetha
dhaaranam karishye

Yagnopaveethams should be worn, one by one as said above
and every time Aachamanam should be performed and
Gayathri should be recited.

Remove old Yagnopaveetham after performing Aachamanam
and at least reciting Dasa Gayathri. It should be removed from
below the navel by reciting the following Visarjana manthra.
Old Yagnopaveetham should be dropped into water or on a
Tree and should not be thrown into garbage.

> యజ్ఞోపవీత విసర్జన మంత్రం

ఉపవీతమ్ భిన్నతంతుం జీర్ణం కస్మల దూషితం

విస్ఫజామి జలే బ్రహ్మణ వర్షో దీర్ఘాయురస్తుమే

చతుస్సాగర పర్యంతం గో బ్రాహ్మణేభ్యః శుభం భవతు

... ప్రవరాన్విత గోత్రోత్పన్న శర్మ..... అహం భో అభివాదయే

> సమర్పణ

యస్య స్మృత్యాచ నామోక్త్యా తపస్సంధ్యా క్రియాదిషు

న్యూనం సంపూర్ణతాం యాతి సద్యో వందే తమచ్యుతమ్

మంత్రహీనం క్రియాహీనం భక్తిహీనం రమాపతే

యత్కృతంతు మయా దేవ పరిపూర్ణం తదస్తుమే

అనేన యజ్ఞోపవీత ధారణేన భగవాన్ భారతీరమణ ముఖ్య ప్రాణాంతర్గత శ్రీ లక్ష్మీనారాయణ

ప్రేరణాయ, శ్రీ లక్ష్మీనారాయణ ప్రీయంతాం వరదో భవతు శ్రీ కృష్ణార్పణమస్తు

కాయేన వాచా మనసేంద్రియైర్వా బుద్ధ్యాఽత్మనా వా ప్రకృతే స్వభావాత్

కరోమి యద్యత్సకలం పరస్మై శ్రీమన్నారాయణాయేతి సమర్పయామి

అచ్యుతాయ నమః అనంతాయ నమః గోవిందాయ నమః



'nAham kartA hariH kartA'

Hari Sarvottama - Vaayu Jeevottama

Sri GuruRaajoVijayate

Compiled/composed by bhargavasarma

(nirikhi krishna bhagavan)



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Yagnopaveetham Paramam Pavithram

यज्ञोपवीतम् परमम् पवित्रम्

(Concept – Significance – Technicalities - FAQ of Yagnopaveetha)



Yagnopaveetham Paramam Pavithram

यज्ञोपवीतम् परमम् पवित्रम्

(Concept – Significance – Technicalities – FAQ of Yagnopaveetha)



WHAT IS YAGNOPAVEETHAM?

Yagnopaveetham is a triple stranded sacrificial filament joined by a knot called Brahmagranthi that is worn by those who are initiated into the Gayathri recital (UpaNayana).

Yagna means sacred ritual and Upaveetham means a covering. Yagnopaveetham means a sacred covering on the body without which a Yagna or a sacred ritual cannot be performed. It is also called as Brahmasuthram.

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NICETIES OF AACHAMANA VIDHI

(Concept-Significance-Technicalities-Merits-Do's & Don'ts)



NICETIES OF AACHAMANA VIDHI

(Concept-Significance-Technicalities-Merits-Do's & Don'ts)



In Hindu sampradaya any Nithya or Nymittika Karma begins always with a ritual called Aachamanam followed by Sankalpa which has religious and spiritual significance.

Aachamanam is the simplest of Vaidika karmas yet none the less in importance than an Aswamedha Yaaga. Its importance can be well realized when we note that it forms the prelude to all the rituals. No Vedic karma begins without Aachamanam.

➤ **What is Aachamanam?**

In simple terms the process of reciting the names of the Supreme God (Vishnu) while performing Jalapanam (sipping

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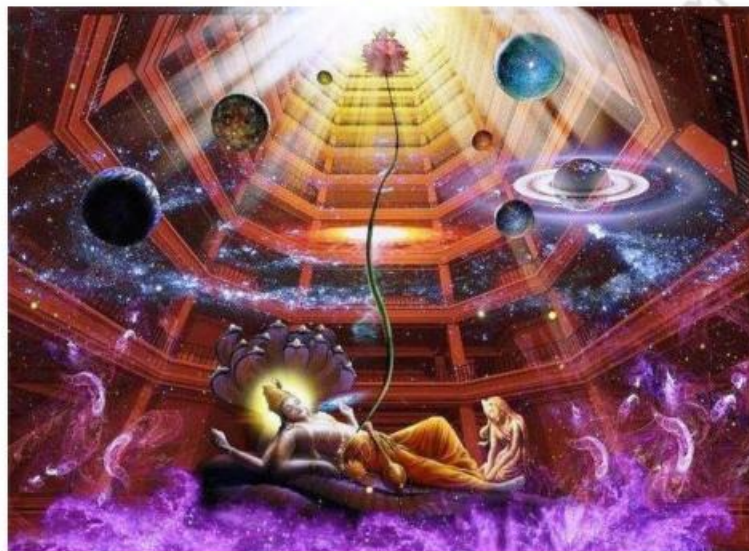
SANKALPA VIDHI

(Concept - Significance - Niceties...)



SANKALPA VIDHI

(Concept - Significance - Niceties...)



Introduction...

Sacred Scripts says that the whole Universe has evolved through a divine Sankalpa of the Supreme God SriManNarayana.

Traditionally, before performing any work we undertake sankalpa which is a kind of declaration to ourselves and to the God within us.

Sankalpa means a resolution; a free will or a determination.

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